Sons of Italy

Antonio Mangano

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SONS OF ITALY

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MONUMENTS TO GREAT ITALIANS IN NEW YORK CITY

Mazzini

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Verdi

SONS OF ITALY

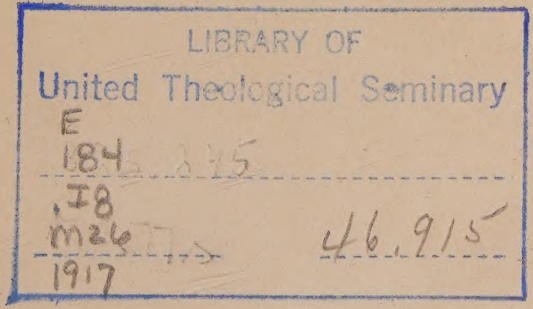
A SOCIAL AND RELIGIOUS STUDY OF THE ITALIANS IN AMERICA

EVANGELICAL SCHOOL OF THEOLOGY

BY

ANTONIO MANGANO

DIRECTOR, ITALIAN DEPARTMENT,
COLGATE THEOLOGICAL SEMINARY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EVANGELICAL
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TO MY WIFE

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BY WAY OF INTRODUCTION

It is high time that we were getting better acquainted with these new and omnipresent neighbors of ours, cheerful and industrious sons of Italy. I scarcely know of a city, town, or industrial community in the East or Middle West that does not have an Italian colony. Here in New York we have "Little Italys" harboring from 10,000 to 100,000 souls. I know of two city blocks alone where 8,000 Italians make their home. But the East has no mortgage on these new neighbors. When in San Francisco recently, I found myself very much at home in the heart of a prospering community of 20,000 Italians. Here they are, come to stay, new Americans, sharers with us in the new democracy. We have been waiting long for just such a book as this to help us better to understand the Italian, his background, his outlook in the new world, and his religious needs and aspirations, for a better understanding and a genuine sort of sympathy is the beginning of this business of living together helpfully and in the spirit of cooperation.

We are fortunate in having Mr. Mangano as our interpreter. He speaks from the standpoint of one born in Italy and who has himself traveled hopefully the way of the immigrant. Mr. Mangano's plea is for intimate, friendly, first-hand contact with the Italian, especially in the early stages of his progress in this country. He knows what this means. It was the kindly interest of the pastor and people of a Baptist church in a Long Island community that stirred the heart of this Italian lad to the privileges and opportuni-

ties of the Christian life. After four years at Colgate Academy and a year at Colgate University, he completed his college work at Brown University and was graduated in the class of 1899 with honors. Then he went back to Italy for a year to revive his boyhood memories and to study the language. Upon his return to America he completed his theological studies at Union Seminary, New York, from which he was graduated in 1903, at the same time receiving the degree of master of arts from Columbia University. He made a second trip to Italy, and a third return for the special purpose of studying Italian emigration. The results of his studies were presented in a series of five articles in the *Survey* (1908). After a pastorate of three years at the First Italian Baptist Church of Brooklyn, Mr. Mangano was made Professor-in-charge of the Italian Department of Colgate Theological Seminary, located in Brooklyn, in which position he continues. The incidents in the lives of Italians mentioned in the following pages are all true, having come under Mr. Mangano's direct observation during his many years of work among his countrymen. And all of this I have set down by way of introduction, that the reader may better appreciate the vantage point which Mr. Mangano enjoys. He is himself a true son of Italy, a loyal American citizen, a devoted and resourceful servant of the Christ and his church.

William P. Shriver.

New York,
June 1, 1917.

I

ITALIAN COLONIES IN AMERICA

Alien assimilation depends largely upon American attitude. Nothing is so perilous in a democracy as ignorance and indifference.

We build a Chinese wall of exclusiveness around ourselves, our churches, and our communities, and then blame the foreigner for not forcing his way within.

—Howard B. Grose, *Aliens or Americans?*

THE ITALIAN BOOTBLACK

What right divine gives me the kingly place
O'er him, my youthful subject bending low?
Strive as I may, not mine his thoughts to know,
Only to watch with what unconscious grace
(Each flashing gesture telltale of his race)
His eager hands fly swiftly to and fro.
Soft-syllabled his alien accents flow;
He lifts his eyes; at last I see his face.

No menial soul bows in that gaze to me;
Out of such depths the pallid Florentine
Saw down to hell, looked up to paradise;
Lorenzo's orbs are his that darkly shine;
A nation's history is in these eyes,
Thy pathos and thy promise, Italy!

—The late George H. Bottome,
Vicar of Grace Chapel, in *A Vicar's Poems.*

The alien in our midst is too elusive a subject for satisfactory study. He changes too rapidly. But yesterday he was a solid citizen in his particular village of Sicily or Roumania, of a piece with his ancestral background, surrounded by friends, apparently rooted in his native soil. To-day he is adrift in a foreign world, mute, helpless, and tragically ridiculous—a soul in purgatory, a human creature cut from its moorings, the most pitiable sight to be met on the earth. To-morrow? Who knows?

—M. E. Ravage, in *Harper's Monthly,* March, 1917.

I

ITALIAN COLONIES IN AMERICA

First Impressions

Tommaso was nine years old when he landed at Ellis Island, and very cold and inaccessible the big city seemed. Domenick, who had been his traveling companion, had strangely disappeared, so he had no one to speak for him and he looked in timid bewilderment at the officials who questioned him. Where were father and mother? He had expected to see them as soon as the ship landed, and now the old woman told him the inspector said no one had called for a little boy; he would have to stay all night, perhaps many nights, and then go back all the way to Italy. The little fellow threw himself on the floor in a torrent of tears. If only he could find Domenick. True, the man had been very unkind to him on the voyage, yet he had promised to take him to his father; why didn't he come and keep his word? What would this new country be like? Tommaso lived over all the momentous events of the past month. First the latter from *babbo* (papa) in America, saying that he had found work in a tailor shop and mama and he had a home again and wanted their little boy with them. *Nonna* (grandma) was to send him back with Domenick, *babbo's* friend.

Domenick made many trips to Italy, because he was an agent of a big shipping line that made it easy for people to come to America. And so Tommaso had come in a big ship, where the babies and little children cried most of the night in their discomfort, and he had found it hard

to endure the horrible odors. Domenick had begun to hit him and swear at him as soon as the ship left Naples, had allowed him to go dirty and ragged, and had given him so little to eat that he felt weak and ill; for when the ship's man came by with the big bucket of food, Domenick had struggled with the others to get his tin cup filled, and had frequently overlooked the needs of his little fellow-traveler.

Meanwhile, over in Mulberry Street, an Italian tailor and his wife were waiting impatiently from day to day for news of the ship's arrival. *"La Cittá di Genova* is in," said the father one night. "It must be that they didn't get to Naples in time to come over on her. They will certainly come next week." The next evening as he came wearily up Grand Street after his day's work, he came face to face with Domenick. "Where is my boy?" he cried, seizing the lapel of Domenick's coat, as the latter seemed about to slip away. "Oh!" replied the Neapolitan lightly. "I forgot all about him when we landed. Guess he is still on the ship. Here are his papers if you want them." Tommaso's father snatched them eagerly, and rushed home.

The Arrival

By eight o'clock the next morning the anxious parents were on the ferry, and a few moments later they were standing in front of a big desk hurriedly answering the customary questions of: "What is your name? Your occupation? Where do you live? For whom have you come? What relation are you to the new arrival?" "I am afraid it is hopeless," said the official; "the passport seems all right, but we have no record of any child by that name who has landed here this week." "How about that little fellow we found on the ship and can learn nothing about?" whispered another inspector. "Why, yes, they may look at him," and he not ungraciously unlocked the gate and let Maria and

AT THE GATE OF THE CONTINENT

Looking Southwest Over Battery Park

The Entering Stream

Michele in. "Come this way; there, is that your son?" Inside a pen or cage formed by heavy wire partitions lay a ragged little boy asleep. His grimy face was oddly streaked where last night's tears had washed their way. "Oh, no," said Maria scornfully, "my son is not ragged and dirty like that!" and she turned away. "What is his name?" asked Michele. "We don't know; you speak Italian—find out for us," and he gently poked the boy, who opened and rubbed his eyes in sleepy surprise at his visitors. *"Come ti chiama?"* ("What is your name?") questioned Michele. "Tommaso, Tommaso Santucci," replied the child. "What!" cried Michele, "I can hardly believe it. Maria, Maria," called the father excitedly, "it is our son!" After the happy greetings were over, and Tommaso was on the ferry with his parents, Michele looked about for something to wash his son's dirty face.

Having arrived at the Battery Park landing, the three walked along Broadway in search of a shop where Tommaso could be provided with a new suit of clothes. The lad trudged on way ahead of his parents looking curiously at all he saw. The elevated trains interested him most. "From Italy, aren't they, *babbo?"* he cried. "They are like the train I took to Naples. They come from Italy, don't they?"

"Ecco (Look)," said Michele to his wife as they passed a small group of men hurrying along, with numerous valises and odd-shaped bundles, led by a burly, bundle-free individual, "there goes that fellow Fraccone with some new men, I suppose. *Grazia a Dio* (Thank the Lord)! I have a trade, or I'd have been sent out to work on a railroad, when I landed." "Is that hard work?" asked his wife. "Hard, did you say? those poor *cafoni* (peasants) are going into slavery and they don't know it. Their padrone Fraccone will take $10.00 from each man for getting him a job. There is a notice in his window that the Erie Railroad wants seventy-five men. Those men would know

better than to listen to Fraccone, if they could speak English. But here is the *bottega* (store)." *"Vieni qua* (Come here), Tommaso," he shouted at the little figure ahead, the tones all in the upper register, with a peculiar, drawn-out, sing-song intonation of the last syllable. "Tommaso-o-o-o-o, *vieni qua!"*

Arrayed in his cheap new suit, Tommaso felt quite American already, and he strutted proudly along with his parents to Mulberry Street, well known by name and reputation in Italy, as Piccadilly and the Strand are known to America.

Street Education

During the day Italian women came in to see Maria's son and hear how he was found, and in the evening Michele took him for a walk through the dirty, littered streets to the Bowery. The boy was amazed to find the people all Italians, speaking the same dialect as his father, who pointed out the houses and shops belonging to Italians who had become rich in America. Even on the Bowery there were Italians tending numerous apple- and peanut-stands. This broad, bustling street with its dazzling lights made a lasting impression on the child brought up in a hill town of Italy. "This," he said softly to himself, "must be the center of the great city, Nuova Yorka. I like it. I shall find many to play with. I shall like this America." Months flew by. Tommaso had become acquainted with every boy on the block and had been duly initiated into all their chief pastimes. He learned that he had to shoot craps on the sly or the cop would break up the fun. That official had to be avoided too, if the boys played ball in the street, or got up a good fight. Moving pictures were a great attraction, and he went every day to see what new pictures there were on the bill-boards. Sometimes if he hung around the entrance long enough, the manager would let him in, after the lights were down. Cold chills crept up and

down his back as he witnessed thrilling scenes of what he thought was really American life. The life of a highwayman would just suit him. In the evenings the light and music of the big cafés attracted him, and with Giuseppe and Angelo he would lie flat on his stomach, peering under the gate-like doors of the saloon, watching the men drink and smoke at the bar, or gambling with cards at the little tables, and he quickly learned the vulgar songs they sang. His father never sent him into the saloon for beer, but he had sidled in once or twice with Giuseppe, who had to go every night for a pailful, and the bartender kindly turned his head while they drained one or two glasses standing on the gaming table.

This exciting and care-free existence was rudely interrupted one night when he opened the door to his home rather timidly, for it was later than usual. His father seized him fiercely by the shoulder and in loud, excited tones began to berate him. "You run away, you ingrate! Do you think I brought you to America to grow up a vagabond? You will disgrace me. Here your mother sits sewing coats all day and is likely to grow blind and I am driven to death by that Jew in the shop, just to keep you in school, so that some day you may be a gentleman. The officer—do you hear it?—the policeman who never came to my door before, came to-day to arrest your mother for not sending you to school. Where have you been?" Very reluctantly Tommaso told of his engrossing life on the streets, but he was quite unprepared for the scorn heaped upon him. The next day Tommaso went soberly and dutifully back to school, but was lured off by Angelo to their customary pursuits in the afternoon. Maria and Michele talked long that night. "Come, *figlio mio* (my son)," said his father quietly the next morning. "If you will not go to school, you must go to work. I will not let you grow up a loafer on the street."

Silently Tommaso reached for his cap and started off with

his father. On the street they saw a group of Sicilians hurrying along with a loud clatter of heavy shoes on the pavement and a louder clatter of tongues, their pick-axes and shovels showing they were bound for the new subway excavations under Broadway, that wonderful underground street for electric cars that Salvatore had told him about.

At length they reached a tall brick building, and Tommaso climbed four flights of narrow stairs behind his father and followed cautiously past the machines whose big wheels had commenced to whirl. In an instant the room was filled with a clicking, humming, throbbing noise, from which there was not an instant's relief. Giorgio Savelli, a boss who had risen from the ranks, looked at Tommaso with a half-smiling, half-appraising look in his black eyes. After a talk with the father, he turned to the boy. "Why don't you like to go to school?" he asked abruptly. Tommaso hung his head. "Oh, come now, tell me. I was a boy, like you, not so long ago. Are you lazy?" Tom flushed.

The Boss' Story

"Your father has asked me to tell you about my life, so you'll see how necessary it is to go to school. If you don't know how to read and write English, you can't get along well in America. I came over here with my mother to meet my father, who worked somewhere out in Ohio, they said. We went to the home of a *paesano* (fellow countryman) in Jersey City, and they tried to find my father, but he had moved and they couldn't get track of him. My poor mother had to go to work on cigars to pay for her board and mine. The whole family worked on the tobacco except the three men boarders who sometimes slept in the room while we worked. There were five children counting me. The eight-year-old boy sold papers after school, but we all, even the girls who were six and four, had to stay home often to help roll the cigars. Even I helped though I

was five years old, and the baby crawled about on the floor in all that dirt. Poor little fellow, our mother never got a minute to take him out in the fresh air until he died. Well, my mother came from the Abruzzi and had worked outdoors all her life, so she didn't last long. She caught tuberculosis, they call it, bad disease it is, comes from always staying indoors, with too many people breathing the same air over and over. Our *paesana* woman felt she had enough on her hands with her own children to look after, so I was put in a protectorate (Catholic home for children). I didn't like it there very well, and tried to run away, but they caught me, and how those sisters beat me, gagged me, so that no one on the street would hear me holler. They're called sisters of charity—that means love—but I never saw one bit of love from them the six years I was there. We didn't learn so very much but prayers and catechism, and we had to confess every day. The sisters made us write down our sins on our slates, and a bunch of us who were pals would get together and make up a lot of stuff and then copy from each other's slates to have it all alike.

When I was twelve years old they sent me to a ranchman down in Texas. Well, I stayed there three years, but they didn't have any more love than the sisters did, and I had to work pretty hard, cooking for the cowboys, washing their shirts and cleaning their boots and feeding what stock was kept under shelter. One day I learned there were lots of Italians at a place twenty miles away, called Bryan, and, as the cotton picking season was coming on, I could probably get work. A week later, I skipped off, following the Brazos River, until I reached a settlement of about 350 Sicilian families. The first of them came there thirty years ago to work on the railroad, and, finding that the Americans didn't want the cheap land along the river because it was flooded every spring, they were persuaded to buy it. As soon as they made a little money, they sent for their families and more of their townsfolk, until now there are over 3,000 of

them. Half of them own from thirty to one hundred acres each. They raise corn and cotton. Their property extends along the river for eighteen square miles. They have drained it and have made it quite a nice little town, with fifteen stores and one church. There isn't any school, so they send the children mule-back or in donkey-carts ten miles to school. They do work mighty hard. The women and children help too. Now, if anybody wants to buy land there, it is worth $250 an acre.

"Ecco," ejaculated Michele, "but what did you do?" "I was taken on to pick cotton, but as soon as the season was over, there was nothing for me there, so I had to move on. I began to think now, I'd like to get back to New York. Of course I didn't have money enough to pay for a ticket, for it's a long journey, and you have to count out for food, too, on the way. So I decided to walk back and try to earn my daily living on the way.

"To make a long story short, I did tramp all the way back, stopping in towns and cities where I found Italians. Pretty nearly every city has some Italians, you know, and as they all live in one part together, it was always easy to find them. One day in Cincinnati I saw a notice, 'Sixty men wanted for work on the railroad.' I went in and talked to the banker, who was also the padrone. He told me he 'made the men' for lots of jobs on the streets, big buildings, and railroads, and if I wanted work I would have to come to him, because the Americans wouldn't hire any Italian except through him. I didn't want to sign up for four months' work. I was in a hurry to get back to New York, but my money was nearly gone. So I finally put my name down. The padrone wanted $6.00 *bossatura* (the fee for the boss), but as I had only $3.00 left, he took that and agreed to have the railroad company give him the other three out of my first pay envelope. Most of the other fellows had to go in debt to the boss too for our railway fare, for our food on the journey,

for our tools, and for our board in his house until the railroad company had a train ready for us. We stayed five days before we were sent out, and then, although, as we afterwards found out, we paid first-class fares, we were put in a worn-out smoking car in which we traveled eleven hours to some place near Lake Erie. Do you want to know what our camp looked like?"

Life in the Section Gang

"There were nine dilapidated box cars, six for the half hundred men, one for the hand-cars, one for the tools, and the last for the padrone and time-keeper. I was allowed to live with them. Ours was the only car with windows. On both sides of the cars on the ground were rusty tin boxes, propped up by stones. These were stoves. Heaps of rubbish covered the ground, and there was an awful stench. After the first day I often went among the men and talked with them in the evenings. You must remember there were no windows in the cars. The 'dogs' did not need fresh air. As I entered one car for the first time, the odor choked me. I saw eight beds of boards placed across two boxes. On these lay bags of straw, and for a covering the men used old tan coats or horse blankets. The blankets were covered with vermin. Dirt of two years covered the mattresses. Roaches and bedbugs livened the walls, the beds, and their surroundings. The tables were covered with oil-cloth or newspapers as dirty as the floor. Under the tables were a few large dishes with the garbage of many a meal. I opened the cupboard. There was a can of tomato paste covered with a film of vermin and green mold, a loaf of soggy bread, a few rusty forks and spoons, and three or four tin dishes. In all the other cars it was the same. All doors were closed at night, no windows, no air. . . . When it rained, the men's clothing was drenched. No one undressed before going to bed. The

cars had never been repaired. They were too old to be used for carrying freight and were good for nothing but human beings.

"The men had to get up at three to dress and cook their coffee. I looked out of the door of my car and saw men scurrying here and there, rushing for water, washing, dressing, eating. Many of them were already waiting for the call of the padrone. Sharply at five o'clock the boss leaped from his car and began swearing and cursing at the men. The poor laborers trembled and hurried. In a moment five hand cars were on the rails. After riding six miles, we arrived at our destination. Amidst cursing and swearing, the men took the cars off the track and began to tear up the old rails. In a few seconds the sweat was rolling in streams. The rails were heavy and the men worked with might and main all the forenoon. There was no let-up, no mercy. From shortly after five until twelve, about seven hours, the men labored without rest. 'The beasts,' said the padrone, 'must not be given a rest, otherwise they will step over me.' As the men silently appealed to him for mercy, I was filled with pity, and often during the day, tempted to beg the padrone to let them rest. But how could I approach a raging maniac? He was what the railroads wanted. . . . After seven hours of the hardest labor the younger men had sausages and bread; the older men were satisfied with bread alone. Yet, with coffee in the morning and bread at noon, these men worked for ten hours every day under the blistering sun or in pouring rain. . . . Stopping work at four, the men returned to their ramshackle cars to cook, eat and sleep. In such an existence there is no religion. . . . A week after, the order came from headquarters to move Saturday evening about five o'clock. Just as the men were preparing their suppers, the engine arrived and the men had to seize their cooking utensils lying over the tin-box stoves and retire to the cars, without supper. Of course the company need not see that the men had time to eat.

They were hired to work. None of us slept that night. How could we lose consciousness with the rickety cars bumping and the brakes squeaking? Next morning, Sunday, the sleepless men arose at three, drank the cups of coffee, and departed at half past four to their work. Such things happened every week, yet most of the men only trudged along and never murmured. They told me of their troubles, of their hatred of the padrone, of their sorrows over their lot. But they had a mother or wife or children back in Italy, and these 'anarchists' were willing to remain in this sort of hell for the sake of sending money back to their families." [1]

"The poor fellows don't get all they earn either. For instance, we were working for $10 a week. The money was all sent to the boss, who first took out of it whatever the men owed him for food. If a man tries to save more, by buying little food, the padrone charges him a certain sum just the same. I kept a list of the boss' prices and the store prices at one city in Ohio, and always the boss' were 200 or 300 per cent. higher. Sometimes the men would buy what they had to of the boss, throw it away, and go into the city to buy.

"If one of the men wished a letter written to his family in Italy, it cost him twenty-five cents, the stamp ten cents, and the envelope five cents. So the men didn't send many letters."

"Why did they stand it? Why didn't they complain?" asked Tommaso. "Well, kid, to whom? They don't know any English. If they complain to the padrone, he will discharge them. He can get plenty more, and those fellows far from home or friends don't know where to look for other work. Sometimes, I have heard, they suddenly rise and kill a particularly brutal padrone. Say, sonny, do you think you'd like to join a section gang as water boy?

[1] "The Wop in the Track Gang," by Domenick Ciolli, in *The Immigrants in America Review*, July, 1916.

That's what your father tells me he means to do with you, if you won't go to school every day." This, with a sly wink at Michele, who now spoke, "*Si* (Yes), Tommaso, I will not let you grow up a loafer on the streets, like Ernesto Socci's boys. Now, which will you choose?" "To go to school," replied the boy, slowly. "But please tell me, did you find your father?" "Yes, after three weeks' work on that railroad, when the first pay day came, I ran off. You see I could speak English and had tramped before, so I wasn't afraid to light out for myself. When I finally got back to New York and hunted up my aunt's family, I found my father there. He had come back to New York and gone straight to the Abruzzesi quarter on Morris Avenue, where, through our *paesani,* it was not difficult to find his relatives. You see, the Abruzzesi live on one street, the Genovesi on another, the Napolitani on Mulberry, the Calabresi somewhere else. We Italians like to live with people from our own province, who speak our own dialect, and will help us, if we get into trouble."

"I am going to be a teacher," said Tommaso, after listening intently to the factory boss' story. "I think the greatest need of Italians is education and I would like to help to give it to them."

Filomena's Accident

That evening when Tommaso, assisted by his father, was telling Giorgio's story to his mother, loud screams caused them to rush out of doors to see what was the matter. An ambulance stood in front of the house next door and the white-coated doctor was helping pretty Filomena Manelli into her home. The girl's head was swathed in a big white bandage and she limped and groaned aloud at each step. The Santucci family and twenty more of their neighbors all followed them into the house, and between cries and moans and sympathetic ejaculations, the story came out. Filomena's

beautiful hair had been caught in an unguarded wheel in the factory where she worked and before the machine could be stopped her head had been terribly cut. "But," spoke up one of the men who had been longest in America and had recently become a naturalized citizen, "Hyman Brothers are violating the law to have no guards on the wheels. I will go with you to the police station and see if they will arrest Hyman." Accompanied by this man and two other friends, Filomena's father went to the station house and poured out his tale of woe. "I will send a detective in the morning when the factory opens," said the sergeant. "If conditions are as you say and caused your daughter's injury, the man can be prosecuted and compelled to pay her a liberal compensation."

Early the next morning two plain-clothes men went to the factory with Filomena's father, but Hyman had not been caught napping. All night long machinists had been at work and each dangerous wheel now wore the guard prescribed by law. The baffled detectives questioned two or three of the girls, but they were stolid and uncommunicative beyond saying that the guards had always been there, and with furtive, uneasy glances at their employer, they moved hastily away from the detectives.

"No use," said one of the detectives to Filomena's bewildered father; "your daughter must have been careless. Every wheel is properly guarded." "I don't understand," feebly replied the Italian. That night the riddle was explained, when Filomena's "lady friend" came in to see how she was getting along. "Hyman had them guards put on during the night," said she, "and he scared the girls, said he'd fire 'em if they told on him, and," with a shrug, "you know how hard it is to get work—what can the girls do?" "Yes, yes, now I understand," said Filomena's father; "the teacher at the night school tells us we must obey the law, that if we have any trouble, go to the policemen, they are our friends. The good friends they are when they don't

punish that man. Here I am with eight mouths to feed and $2.00 to pay to the doctor every day for my girl. And the law doesn't make that Hyman pay anything." *"Pazienza* (patience)," said the mother; "come now, *mangia, mangia,* (eat)," as she put a smoking dish of beans and macaroni on the table.

And of such exciting incidents Tommaso's daily life was made up. Sundays or saints' days he liked the best of all. Then there was always *festa,* or holiday-making. Father never went to church, but mother always took him to mass first and then he had the rest of the day for play. Perhaps his father would take him and mother to the moving pictures in the afternoon, or to the park to hear the band play, or to a hall where a ball was in progress and there was sure to be violin music and somebody to sing. If it was a saint's day there would be a parade in honor of the saint, headed by a fine band. Tommaso well remembered the excitement over the last feast at which his father was a deputy or committeeman in charge of planning the festival. The deputies had collected $900, of which they proposed to spend $500 for fireworks, $350 for flags, bunting, strings of colored lights, and other street decorations, and $50 was offered the priest to say a special mass. The priest was very angry and shouted at the men that unless they gave him $100 he would not say the mass and he would forbid them to hold the festival. Tommaso's father and the other men were equally indignant. They thought that $50 was enough for a mass; they refused to pay him the $100, and decided to hold the festival without the priest. They placed the statue of the saint in a vacant lot (one year when it rained they had placed the shrine in the back room of a saloon), and the festival was held with undiminished gaiety, and since that time Tommaso's father had refused to go to church or have anything to do with the priest, although he always took Tom out to see the festivals.

Best of all Tommaso loved singing. When he grew up

he meant to go to the big opera house he had heard some of the men talk about, and hear all of Verdi's operas, and not just the parts the bands played, or the music hall men sang. He could whistle several airs from "Rigoletto" and "Il Trovatore," and Salvatore could whistle whole operas, changing his voice to imitate the different instruments in the orchestra, now the 'cello, now the violins or the piccolos. Every night his father played on the accordion and sang old songs of Italy; and he had promised that, if Tommaso stayed faithfully in school, next year he would buy him a violin and "make him take lessons of Maestro Altobelli." His love of song brought Tommaso to the priest's attention, and he was soon invited to become an altar boy and assist in the ceremony of the mass. This Tommaso gladly did; his father scoffed a little, but his devout mother was overjoyed, for deep in her heart was the desire that her son should become a priest, for if one had a priest in the family did he not save all the family from their sins?

Tommaso and the Evangelistas

Two or three days after school closed, Tom and his companions were racing madly around the corner to escape from a policeman who had surprised a fine imitation of a prize-fight which they were holding, when they saw on a vacant lot a large white tent. "Movin' pictures," vouchsafed a boy who stood by the tent. "Dey has fine pictures every night. Don't cost nuttin' to go in." Tommaso and his companions resolved to be on hand at 7.45, as the big placard said, but by night the tent was forgotten. Next day was Sunday and Tommaso and his friends were surprised to hear what the tent really meant. Padre Morello told his flock that a dangerous sect of heretics had put up that tent, and had moving pictures to entice the people to their ruin. None of the faithful should dare to go near them or they would be eternally lost. They were

very bad indeed. They worshiped the head of a dead horse, and they had so little sense they allowed a donkey to stand up and preach to them every night. "Gee, some wild west show!" whispered Salvatore to Tommaso. "Let's go to-night." "Sure," replied Tom. In spite of the fact that Tom's mother and the other women were greatly frightened and cautioned their children to keep away from the heretic tent. Tom and his friends were curious to see for themselves, and seven o'clock found them on the street-corner opposite the tent watching to see what happened. Two men cordially invited Tommaso and his friends to enter the tent. "Come on," whispered Tom to the others. "Who's afraid, I ain't," and in they went. The tent was well filled with Italians. In front was a platform with a piano, and a young lady was singing. The pictures were of Italy, that beautiful country that each boy had heard his parents talk of so enthusiastically. Then there was a picture of *Gesu* blessing little children and the minister told the people how much Jesus loved children and wished to be their friend. No dead horse's head nor donkey were visible. The boys liked it and determined to go next day to the summer school, which the man said was held in the same tent. Long before nine o'clock the next day they were hanging around the tent, awaiting an invitation to enter. The summer school proved so interesting, with its songs, gymnastics, and wood-carving, to say nothing of the fine stories the teacher told every day, that Tom went regularly and, after the tent closed, was easily persuaded to attend the *Evangelista* Sunday-school and church service. One visit was enough for Tommaso. He liked the teachers. They shook hands and spoke so brightly and kindly to every one; and he liked the stories he heard there too. They were trying to show a boy how to live wisely and well. He had never thought much about it before. He had just done whatever he had felt like doing. These people wanted to help a boy make good and loaned him books that told about

other poor boys who made a success in life. He felt a strange impulse and longing to be something better than he had ever known. So next Sunday, one altar boy's place was vacant. Tommaso never went back to his mother's church, but became a regular attendant at the *Evangelista* mission. It did not take long for his mother to discover this fact, and loud were her lamentations and reproofs. Tommaso's father, who professed to hold all religion in contempt, would have been indifferent, but for the fact that he did not like to be "made ashamed" before his neighbors by having a Protestant son. His wife's grief also annoyed him. So he commanded Tommaso to cease his attendance at the mission. Tommaso tried to tell his father some of the strange stirrings and yearnings of his heart that had been awakened by what he had heard at the tent, and of how he felt he must go where those fine men and women were, and try to learn to be like them. But he could not put his feeling into words very well, and his plea fell on deaf ears. "If you go again, I will hit you," said his father. The next Sunday came. Tommaso would not go to his old church with his mother. He felt an extreme disgust for it all. It meant absolutely nothing to him now. He wandered disconsolately along the street. "Come on, Tom," called some of his new friends at the mission. "Can't," replied Tom sullenly; "me father'll hit me." "Well, you can stand that, can't you?" "Yes, I can," suddenly replied Tommaso. Anyway it was worth it even to be hit, to go in as usual, join in the singing and then listen to the teaching of the Bible story which he had learned to love and which had awakened a manly response in his nature. His father kept his word and hit him, but Tommaso continued to attend the Sunday-school and received a beating every time for several months. Then it suddenly dawned on the father that his son was a different boy. He took a deeper interest in his school and seldom if ever played truant. He was more obedient and respectful to his parents and had quit cigarets. Neither was he out

racing the streets every night, but more often sat at home—absorbed in some book the *Evangelista* teacher had given him.

One day Tommaso pushed away the glass of beer his father had poured out for him and refused to drink it, saying: "Father, I heard at the mission a man tell how bad alcohol is for the stomach and brain. You know how crazy and bad it makes some men, so that they beat their wives. If a man drinks much he spends money that his family needs for food and clothes." This put his father in a towering rage. "Do you presume to teach me? Get out," and he launched a vicious blow at his son, who slid quickly out of the door. But as the days passed, Tommaso steadily refused to touch beer again. His father tried a more subtle argument. Placing a half-dollar by Tommaso's glass, he said: "That is yours if you drink the beer." The money was a great temptation. Visions of peanuts, ice-cream cones, watermelon, moving pictures, and even trolley rides floated before his mind, but he steadily refused, clinging to his resolve never to touch it again and run the risk of being as degraded as the men he constantly saw on the street or in front of the cafés.

Tommaso Climbs

Years flew by. Tommaso's parents—even his mother—became more tolerant of their son's religion. The pastor and missionary who visited their home quite won their hearts by their cordial manner of shaking hands and greeting and talking with them as equals. They spoke so kindly and with so much interest of Tommaso that finally the mother, braving the scorn and abuse of their neighbors, went to an entertainment at the church, and eventually became a member.

And so Tommaso went through high school, running an elevator after school hours in the Young Men's Christian Association, and doing his share in the evangelical work of

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EAST SIDE SIGHTS

"Little Mothers"
The Vanishing Organ-grinder

his beloved church by teaching English to a group of fifteen Italians who had recently landed. He studied and worked his way through the City College, taking his bachelor of arts degree, together with his master's degree, the year following. After a year's probation teaching in an elementary school, he now stands on the approved list to teach in the city high schools. He is engaged to a pretty young Italian girl, also a member of the same evangelical church, a young woman of ability and much sweetness and strength of character. She has taught a class of younger girls in the Sunday-school and now is the secretary of the school. Theresa is a designer in a dressmaking establishment, and her good taste and skill enable her to earn $14 a week. She makes all of her own and her little sister's clothes and such of her mother's as she can persuade the good woman to wear. What a triumph it was when she succeeded in persuading her to wear a hat instead of a scarf over her head, and to put away her old shawl and wear an American coat. Her father is a florist and earns $25 a week. The family of eight occupy five well-kept rooms furnished in American fashion. Theresa and her little sister both play the piano and one of her brothers has recently commenced playing the violin in a small orchestra.

Occupations of Italians in America

Seventy-five per cent. of the Italians who come here are men who in their own country live a healthful outdoor life, tilling the ground or caring for vineyards or orchards. Less than twenty per cent. find such employment here. America has used the others in her mighty industrial development, in shoe factories, glue and paint works, silk mills, machine shops, glass works, in her coal and iron mines, stone quarries, and refineries, in digging her subways, constructing her railroads and waterways. In the trades shoemakers and tailors lead. The shoemaking and repairing business is wholly in

Italian hands in New Haven, Connecticut, and it is estimated that their 450 shops use $5,000 worth of leather a week. In some cities, notably Philadelphia, Italians form nearly all the street-cleaning force. In Chicago and Kansas City they work in stockyards. In Lawrence, Massachusetts, they are in the cotton and woolen mills; in Paterson, New Jersey, in the silk mills, and in San Francisco the Italians naturally entered the fruit and wine business. "In California, wherever Italians go, they plant a tree or a vine. Even on Telegraph Hill they have their vegetable gardens on the steep, terraced slopes. Chocolate manufacturing has been carried on successfully since 1852 by an Italian concern. In macaroni manufacture they have but one competitor in California. The marble business belongs to them; they are leaders in the fishing industry. Their chamber of commerce is organized to do business between California and their mother country." [1] Twenty years ago when many of them arrived and could find no other work they saw an opportunity to collect and sell the waste in our big cities. To-day the rag-men's is a recognized business and a number have made comfortable fortunes from it. There are also a larger number of Italian bricklayers and carpenters in the country than it is commonly supposed. All the mechanics and men who have trades must work indoors.

In professional life Italians associate so much with Americans that it is difficult accurately to classify and enumerate them. In New York City alone there are several hundred practising law, a profession greatly liked by Italians. There are over 250 physicians and many bankers and business men of large wealth.

Wages

The unskilled Italian laborer has to accept a very low wage, $10 or even $7.00 a week. Small tailors average from $14 to $18 a week; barbers, $12-$18; factory hands,

[1] *The Immigrants in America Review.*

$10-$18; musicians, $20-$25; gardeners, $18-$20. By far the great majority of Italian families in the cities are living on incomes ranging from $10 to $16 a week, and if work is steady and there is no illness, the family will invariably save a little something every month. It is the $8.00 to $12 a week man who is the day laborer, with irregular work, sometimes being laid off for weeks or even months at a time, with resulting misery and want for his family. He tends to become a tax on public or private charity either for himself or some member of his ill-nourished family, especially in time of illness.

Although each Italian colony contains a number of prosperous individuals, the largest number must be classed as poor, dependent upon steady work for daily sustenance, and a suspension of work or an economic crisis throws them into want, and in need of outside assistance. Dr. Antonio Stella, who has made a careful study of Italian life in America, with particular reference to the occupational and economic causes of the spread of tuberculosis among Italians, has said: "The vaunted remittances of money to their relatives in Italy, instead of being proof of an abundance of wealth, almost invariably represents the most humiliating deprivation of the bare necessities of life; the money they send being the result of sorrow and drudgery and every dollar remitted representing a lack of food and lodging sustained by them, with a proportionate decline of the system and deterioration of an entire people."

Housing

Next to the important question of occupation is the vital problem of shelter. Italian families are usually large, from five to nine and even eighteen children. With many mouths to feed and little money to do it, the family seeks the lowest priced quarters regardless of sanitary conditions, light, air, or general comfort. All are familiar with the overcrowded condition of the tenements in New York City. Similar

conditions obtain in all the largest cities of the United States. Italians have to live in the poorest quarters, in the most unhealthful surroundings, not because they like to, but because they are too poor to go elsewhere. These wretched tenements take about 30 per cent. of their incomes for rent, and they must needs take in boarders or sublet to pay expenses. This is always a sign, however, that the family is in desperate financial straits, for the head of an Italian family tries, if possible, to have his home for his family alone. A great many families that have lived in this country twenty years or more own their own homes.

Doctor Stella gives some interesting data gathered by himself and a committee on congestion of population for the Italian government, which he represents. Eighteen per cent. of the families examined occupied one room, and less than three out of every hundred families had as many as five rooms. Forty-one per cent. had one lodger, sixteen per cent. three lodgers, three per cent. four lodgers. The great majority of Italians were paying twenty-five and even fifty per cent. of their incomes for rent. In most cases the number of cubic feet of air for occupants of sleeping rooms was less than that provided in prisons. Cleanliness and decency are difficult under such conditions, especially since there may be only one water faucet on the floor, or one toilet convenience for an entire house and that frequently out of doors. Again from Dr. Stella: "When people live huddled together at the rate of five and six in a room, it is impossible not to come in touch with the utensils, linen, and bedding of persons infected with disease, and in this way harmless children and honest women contract the virus of venereal diseases without their knowledge and with no wrongdoing of their own. I shall not tell you of the hundreds of silent tragedies enacted in poor, honest Italian families where the presence of boarders or chance lodgers brought the poison to the home, nor of the children who have lost their eyesight in

one night from having rested awhile on the cot of a transient boarder."

Rear tenements are also a great evil, cutting off from either house whatever light or air might otherwise penetrate, and many contain dark rooms in which light must burn in the day-time if any work is done. These rooms are unbearably hot in the summer so that the occupants sleep on fire-escapes and the children play on the streets until a late hour. Sometimes the people, panting for air, pass an entire night on the fire-escape or the door-steps. In winter the odor of foul air, cooking, and garbage combines to make that permeating tenement smell which clings even to the garments of the tenement dwellers. Rooms back of the small shops and stores are also deadly. The occupants, being on the ground floor and afraid of burglars, nail down the windows, and the only air comes in during the day through the store door.

Many Italians cultivate small but fruitful gardens in their back-yards, and their wives have a few flowers in old tomato cans or wooden boxes on the window ledges or fire-escapes. One Italian I know had a fig-tree of which he was very fond. He used to dig a deep trench below the frost line and bury it every autumn, digging it up in the early spring and carefully planting it. It rewarded his care every year with a handful of the ripe figs he so dearly loved. In his little city back-yard he also had two large, well-trained grape-vines, and he raised a quantity of vegetables all summer long, lettuce, beans, and tomatoes predominating.

Italian children, brought up in the healthful environment of the country, are on an average an inch and a half more in height and from one to five pounds more in weight than city children of the same age. The data furnished by the physical examiners of the Italian recruits at the consuls' offices in New York and other large cities, show that the number of rejections for physical disabilities is frequently double and treble that in Italy, and that the vast number

of Italian men and women who have contracted tuberculosis in America and returned to Italy in search of health has reached such large proportions that the Italian government is considering special measures of quarantine, both on board the ships and at the point of debarkation. Tuberculosis was wholly unknown in southern Italy before immigration to America became popular. "Now one little town in Sicily, Sciacca, whose inhabitants live in New York, all on Elizabeth Street, between Hester and Broome Streets, has established a small sanitarium on the outskirts of the town, to receive the returning consumptive emigrants so as to protect the rest of the population. The cause of higher susceptibility of Italian women to tuberculosis must be sought in the sudden change from the open air and the free life of the fields, to the seclusion and semiasphyxiation of the tenement houses where even those of the better class remain shut up for weeks and months at a time." [1]

Mines

Comparatively few Italians engage in coal-mining in America. The colonies at Longacre, and Boomer, West Virginia, are typical of conditions among such groups of Italian miners. The Italians are completely isolated, miles away from any American settlement. At Boomer sixty per cent. of the miners are Italians. They live at the head of a ravine which extends from the edge of the Ohio River straight up into the mountain. A double row of low-lying, loosely built shanties fringing both sides of the ravine serve as dwellings for the miners, and are rented from the company at $5.00 a month for three rooms. Wherever possible the Italian miner has made a little garden where he raises the indispensable *pomodoro* (tomato), a few flowers, and some beans. This colony numbers 500 Italians, but about a year ago an explosion in the mines killed twenty-three men. No compensation was given their fam-

[1] Dr. Antonio Stella.

ilies and consequently the wives and children suffer. This has frightened the people so that several families have moved away. Good workmen earn $5.00 a day and work is steady for eight months of the year. A fine, clean-looking Calabrian had this to say: "Yes, we can earn good wages here, if all goes well, but it is living at the end of the world. We miners are like men going to war. If we succeed in saving some money and getting out with our lives, we may say: 'We have lived in the midst of death and have escaped.' "

All along the valley are dozens of children of school age, but the company only provides one inefficient teacher who holds school very irregularly in one of the shanties. The mines' superintendent, an American who has risen from the ranks himself, takes a kindly interest in his men. He told me these Italians earn as a rule 15 per cent. more money on piece work than other nationalities on account of their higher intelligence and quickness. He said: "One must learn how to get on good terms with them; they respond to good treatment. They are all southern Italians, mostly Calabrians, and a few Sicilians."

Fairmont, West Virginia, is the center of thirteen little hamlets having a population of 15,000 Italians. Here the most intelligent Italians have entered the Art Glass Works, and the smaller trades and business concerns, or have become merchants. A goodly number own their own homes. The poorer element are less intelligent than the Calabrians of Boomer, and earn from $1.75 to $4.00 a day in the mines. The men with families usually lead a quiet, decent life, but among the single men in the boarding-houses, the moral tone is very low. They spend much of their leisure in gambling and drinking. Their superintendent reports that when drunk they are very hard to control, that one hundred more mules are killed in a "wet" than in a "dry" year; and there are also one hundred per cent. more crimes per thousand people when the town goes for license. Few of the men know any English and very few have become

Percentages of Foreign-born and Native Americans of Italian or Mixed Parentage Combined in the Total Population of the States
Census 1910
KEY
7% or above
3% to 6.9%
1% to 2.9%
.5% to .9%
Below .5%
N. Dak.
S. Dak.
Neb.
Kans.
Okla.
Texas
Iowa
Mo.
Ark.
La.
Miss.
Ala.
Ga.
Fla.
S. Car.
N. Car.
Va.
Ky.
Tenn.
W. Va.
Ind.
Ill.
Mich.
Wis.
Minn.
N. Mex.
Ariz.
Colo.
Wyo.
Mont.
Idaho
Wash.
Ore.
Nev.
Utah
Calif.
Md.
Del.
N. J.
R. I.
Conn.
Mass.
Vt.
N. H.
Me.

citizens or take any interest in politics. They are greatly influenced by Industrial Workers of the World agitators. The company provides a physician and collects a dollar a month for his salary and fifty cents a month for medicine from each man.

In the mining fields west of the Mississippi, the Italian miners are from northern Italy and Montenegro. South McAlester, Oklahoma, contains several hundred Piedmontese who work in the coal mines. Some of the earlier arrivals invested in land and have become very wealthy. Signor Fassoni, who owns a macaroni factory, has $60,000 invested in land there.

Italians are also found in the mining towns of Texas and Colorado, the workmen being mainly north Italians, Piedmontese, Venetians, and Modenese. They live in small wooden houses owned by the company, and must purchase supplies to the amount of $3.50 a week per man from the company store. Many times owing to the poor quality of the food furnished, Italians throw it away and buy their supplies from their own countrymen who keep provision stores.

Quarries

There are about 3,500 Italians, mostly northerners, living in and around Barre, Vermont. Two thousand are members of family groups; 1,000 are single men who board in groups of five to ten with no home life. About 500 are migratory, short-job men, who are coming and going constantly. The men are employed in quarrying and finishing granite, and wages range from $2.50 to $6.00 and even $10 a day for the skilled stone-carvers, who with mallet and chisel cut out of the solid rock a figure in accordance with the sculptor's model. One such sculptor was chiseling the figures of soldiers on the pedestal of a $7,000 monument, when I visited the stone-sheds. The work is both dangerous and heavy and the life of a granite-cutter is often short.

The fine stone dust which fills the air in the sheds causes frequent cases of tuberculosis. Then, too, pieces of flying stone often strike the head or inflict painful wounds in the eye, even causing loss of sight.

These Italians are ardent socialists and extreme anarchists, and long ago drove the Italian priest out of town. The American people are afraid of them and have abandoned one section of the town to them. The Italians feel their hostile attitude and resent it keenly. Several of the Barre Italians are men of considerable education; they write and speak French, German, and Italian, have studied in the universities and technical schools to acquire their skill in design and execution, and have much more learning than the average citizen of Barre. They could be made very helpful members of the community, if the Americans and Italians could only learn to understand one another. In fact it is the Italians who made the first move to help themselves. They subscribed money enough to employ a teacher of drawing and designing for their children, and later the Barre School Board engaged this teacher regularly for night school work.

Living is abnormally high in Barre, accidents frequent, and yet, especially among the young single men, there are many with plenty of money to spend. As one young man expressed it: "We live in a boarding-house, where we have to drink beer. It is served at every meal, and they would put us out if we didn't drink it. I have no place to go in the evening; I can't stay shut up in my room. So I walk the streets or go to moving pictures or the pool-room." The Socialists have built a big hall where there are dances and meetings, but the serious-minded Italians, and there are many, would like a place where they could go, read the papers, study English, and indulge in gymnastics for recreation. In less than six weeks' time two years ago, it was possible to gather a group of twenty-two fine young men, all away from home ties and influences, into a club for the

study of English, through which the marked abilities of the group were developed.

Agricultural Colonies

Although Italians are scattered all over the United States and Canada and the largest number are to be found in the cities indicated, still there are thousands more in rural districts. The largest colonies are in Barre, Vermont, engaged in stone-cutting; around Canastota, New York, doing truck farming; in the sandy scrub-pine region of southern New Jersey; in Alabama, Louisiana, and Texas, raising sugar-cane and cotton, and in the valleys of California engaged in market gardening and vine culture.

The Mississippi Valley Immigration Company was formed five years ago to find a labor supply for public works in the Southern states. Several states that knew little of Italians save newspaper accounts of Black Hand crimes did not want them. Other states urged that pressure be exerted on transatlantic companies to compel them to land immigrants at New Orleans as a center of distribution for farm laborers greatly needed in the South. Vice-Consul Villari about nine years ago made a study of economic and social conditions of Italians in the United States and reported to his home government unfavorably regarding certain Southern states, stating that, after Italian colonies had been induced to go there, they were compelled to live in most unhygienic sections and work under conditions amounting almost to peonage and with no educational facilities. The Italian government published his report, and few Italians are now going to these states. The Waldensians, who founded the colony at Valdese, North Carolina, bought the land before they sailed and came over with high hopes of finding it the fertile paradise represented to them. Their disappointment at the barren clay tract was keen, but they had used all resources in making the trip. They set to work energetically to make the best of the situation, and to-day a comfortably housed,

prosperous colony is the result, though the land is too poor ever to make it a wealthy one.

Italian life in small villages and rural communities is naturally more healthful and wholesome in that the people have plenty of air and sunshine and privacy for separate family life. "Americans, generally unfamiliar with the underlying causes of the congestion of Italians in large cities, believe them to be unfit for farm life." [1] The state immigration officials of many states do not wish to receive Italians, and all over the country American residents regard Italians as dirty, undersized foreigners and shun them if they enter the community. In spite of these prejudices the Italians have made good in agricultural pursuits. The town of Hammonton, New Jersey, is a good example of what the southern Italian can do to advance himself in the midst of an American farming community. "It is more than forty years since Italians first came to Hammonton, and sufficient time has elapsed for a second generation to grow up, and to demonstrate what kind of an American citizen can be made out of an Italian born and reared in this country, and associated with Americans in school and business." [1]

The first Italians came to pick berries which grew on the sandy soil, but the dry, wholesome air and the opportunity to buy land cheaply induced them to stay. Quantities of berries and vegetables are still raised, especially sweet potatoes, the latter crop yielding as many as forty-five bushels to the acre.

The Italians are mainly Neapolitans and came singly or in groups of father and son. Gradually, as these succeeded, they sent for wives and families or other relatives. They usually saved enough in a few years to buy thirty or forty acres. This ground they carefully cleared of scrub-pine and underbrush and planted berry vines, grapes, or garden vegetables. One Italian cleared $15,000 from his fruit crop last year. All over the town land has doubled in value, since

[1] United States *Bulletin of Labor*, No. 70, May, 1907, pp. 473-533.

the Italians have improved and cultivated it. Many own comfortable homes of their own and are eager to have them furnished and kept in American style. Lace curtains, rugs, good furniture, pianos, and phonographs are found in well-to-do homes, approached by little fenced-off lawns set with flowers and bordered with trees, in imitation of American gardens.

The attitude of their American neighbors has changed through the years, owing to the kindly, courteous nature of the Italians themselves. They are warm-hearted, and if a neighbor is ill, invariably they bring gifts of fruit or chicken and flowers. If an American has been kind to an Italian, his gratitude knows no bounds. He will remember his American friend with early vegetables, baskets of fruits or grapes, artistically arranged with leaves.

"The Italians of Hammonton show themselves to be a social people with simple, natural tastes; their love of home and children is healthful. They are ignorant, primitive and childlike, but their faults will be largely mended by education and good American treatment. Their courtesy, gentleness and love of outdoor life and simple pleasures are desirable qualities and they take a normal part in the life of the community." There have been many intermarriages between the Italians of the second generations and their American neighbors with whom they attended school. The death rate is low and the children, although ignorantly fed whatever their parents eat, because of their natural vigor, combined with an active outdoor life, grow up as strong and sturdy as their parents.

Home Life

The Italian husband is verily head and lord of his own house. Not only his children but his wife are expected to obey him. Frequently he is from six to ten years older than his wife. If an Italian woman is invited to take her baby

and go for a day's outing, she invariably replies, "I'll ask my husband." Italians are very jealous of their young wives and frequently forbid them to leave the house during their absence. This is not the case, however, with young Italian women born and reared in America, who would never endure such restraint. The family shares everything together. The father and mother give their children whatever they have to eat and take them always with them to weddings, family feasts, or any entertainment. Musical entertainments, the theater, and the opera are favorite diversions among Italians, who fill the top galleries, and when a performer has done anything worthy of approval, the most hearty applause and cries of *"Bis, bis!* (Encore)" come from the Italian gallery. Since theater prices are high the Italians have instituted marionette shows, similar to those in Italy, which furnish great delight to young and old.

Some men are cruel and beat their wives or tie their children to the bed-posts for punishment, but the majority are good husbands and good providers for their families, helping their wives care for sick children. If the wife is ill, the average Italian would stay home from work to cook a chicken for her, and, unlike some others of the earlier immigration, will even help his invalid wife with her washing. They give their wives most of their incomes, and this is frugally spent and a little something regularly saved. Even the poorest families will sacrifice to give a talented child music lessons.

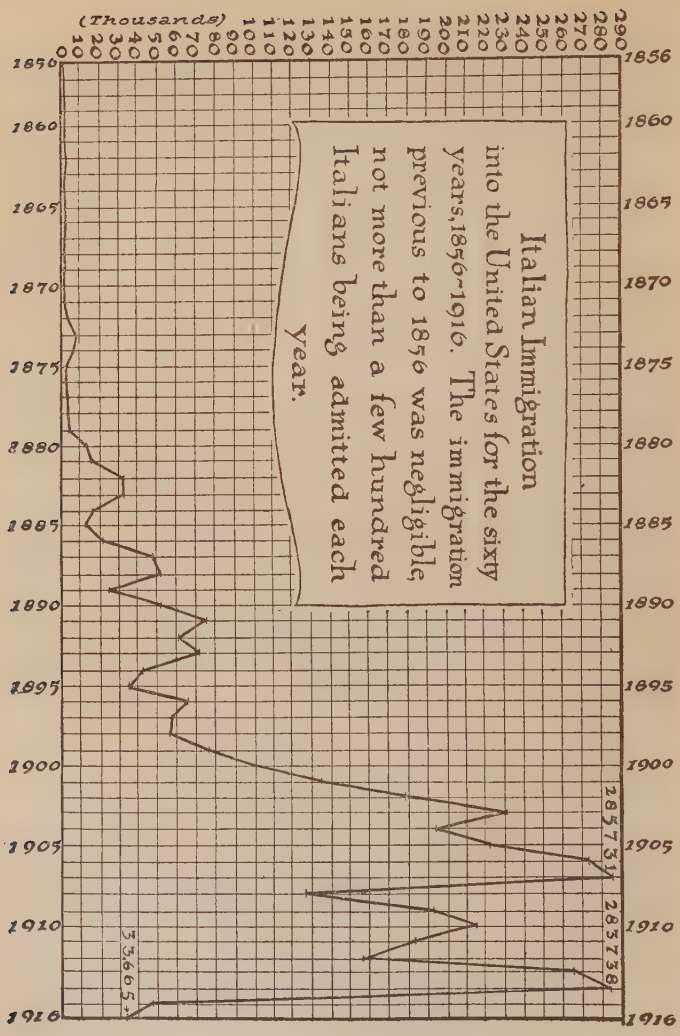
Family ties are exceedingly strong. An Italian unquestioningly regards it as the natural thing to loan money or otherwise assist a relative in trouble, and any injury to one of "his blood" he resents as if done to himself. Children are dearly loved and too greatly indulged, though often harshly punished in sudden anger. Sons are allowed unlimited freedom, but girls are carefully guarded and never allowed out alone after dark or in company with a young man. Always a brother or sister must accompany, sometimes the mother.

Marriage Customs Among Italians

A wedding is an occasion of great importance, and is managed by the parents. The oldest daughter is usually married first. The young man's father and mother arrange matters with the girl's parents, but in this, as in everything else, the American spirit of freedom is making itself felt. A girl is not always satisfied with the man her father may choose. It is considered a great misfortune if a girl is not married before she is twenty-three. The wife is expected to have a dowry and it is not an unusual thing for the parents of a young man to bargain for the dowry before any agreement is reached between the prospective bride and groom. But in this also American influence is felt. One young woman, when asked what sum her father would settle upon her, replied, "If you wish me, you can take me without any settlement, but if you want the dowry, you can just go and find some other girl." Italian girls begin preparations for their bridal chests when they are eight and nine years old. They crochet yards and yards of lace with which to trim sheets and pillow-cases. From time to time as she has a little extra money, the mother buys sheeting, spreads, and material for underwear. By the time a girl is twenty, she usually has a well-filled chest.

Early Italian Immigration

Italians have been coming to America ever since their countryman Columbus led the way, but for years only a few adventurous spirits came at a time. No records of their arrivals were kept until 1825. Their occupation may be illustrated by the following curious little anecdote told in connection with a recent loan of some family relics of George Washington. In this collection are some quaintly carved shell buttons used by Washington. Our first President, so the story goes, was walking on the streets of Philadelphia when he was accosted by an Italian pedler who



Italian Immigration into the United States for the sixty years, 1856-1916. The immigration previous to 1856 was negligible, not more than a few hundred Italians being admitted each year.

Main Street

Back-yards

Miners After Work

An Italian Mother

Children Without a School

AN ITALIAN MINING TOWN, BOOMER, WEST VIRGINIA

besought him to buy either his mosaics or his shells. "But," said Washington, "what could I do with them?" The quick-witted Italian indicated that he might use them upon his waistcoat, whereupon Washington laughed, good-naturedly purchased the shells, and took them to his tailor, who fashioned them into buttons and sewed them upon the Presidential coat.

Fifty years ago, when Italy was in the midst of her heroic struggles for national independence and unity, many patriotic Italians of noble family were obliged to flee for safety, and some found refuge in America. Many were warmly welcomed in Boston's exclusive social circles. The great Garibaldi himself lived in seclusion on Staten Island for two years. It was at this time that Cesare Botta, also a refugee in America, wrote his excellent history of the American Revolution.

Immigration from southern Italy commenced in 1871, but until 1877 less than a thousand a year arrived, and most of these became itinerant pedlers or strolling musicians. Your mothers and grandmothers can tell you of the old-time organ-grinder, his strange dark face, his velveteen jacket and the gaily dressed little monkey that gravely took their pennies and pulled off his scrap of a cap for "Thank you," all of which made an ineffaceable impression of story-book land upon their minds.

By 1880, the tales of returned immigrants had fired the imagination of those at home, and 5,000 a year sailed for America, while the decade 1906-1916 shows an enormous total of 2,109,974 Italians who have come here during these years, the largest numbers in 1907 and 1914, and the smallest number in 1916, because of the war. Of these two million Italians who have entered the country, 333,231 are northern Italians and all the rest are from southern Italy and Sicily. Italians may now be found in every state of our Union and even in Alaska, Hawaii, and the Philippine Islands. The greatest concentration of Italian population is

in the states of New York, Pennsylvania, New Jersey, Massachusetts, Illinois, California, Connecticut, Ohio, Rhode Island and Louisiana. New York City, with all its other race elements, contains approximately 600,000 Italians, making it, after Naples, the largest Italian city in the world.

II

ITALIAN LIFE IN ITALY

Twice Italy has led the vanguard of civilization. Will she do it a third time?

Truly Italy of the Italians is a land pulsating with hope and promise, a land that in a brief fifty years, by its own ability and energy, from a congeries of little states, ill-ruled and exploited by churchmen, Bourbons, Hapsburgs, Napoleonic upstarts, has raised itself, by its own unaided efforts, to the rank of a first-class power.

—Helen Zimmern, *Italy of the Italians.*

Some parts of the world are renowned for their beauty. We visit them to satisfy our inherent love for the picturesque. Some, again, are famous as the scenes of great and stirring events which have made history; them we visit to stand enthralled in the presence of the great spirits of old. Still other parts attract us strongly because of the vivid kaleidoscope of their modern life and customs.

But what shall we say of Italy, at once exquisitely beautiful, glowing with life and contemporaneous interest, and, above all, quick with the memory of her glorious past? One writes of her in despair of giving more than a bald sketch of the character and attributes that endear her to all mankind. Richly—lavishly!—she returns love for love, and they who most tax her find her the most inexhaustible, ever giving, ever repaying, with boundless interest, the affection of her children of the entire world.

The compulsion of Italy is based upon the deep, pervasive humanity of soul she shares with no other in degree and with but few in kind. That humanity, with its essential heights and depths of spirituality and grossness, glows in the grandest art the world has ever seen and been inspired by; it pulsates lustily in literature that to this day is the envy and despair of mankind; it dominates us who still live in the closing era of the Renaissance that only the splendid individualism and genius of the lustrous Florentines could make possible.

Italy is not of the Italians; she is of the world. We are all her children, and some of the most sublime lessons life has to teach us have been learned of her wisdom and accumulated experience.

—Arthur Stanley Riggs,
The National Geographic Magazine, October, 1916.

II

ITALIAN LIFE IN ITALY

Italy is a country of striking contrasts. There is great refinement and intelligent love of beauty at one extreme and life only a little better than that of animals at the other. There are the highly educated and the grossly ignorant, rampant rationalism and crudest superstition, numberless churches with an army of clerics opposed to the greatest indifference to religion in Europe, the churches not being nearly as well attended as in France. In north Italy we find some of the most modern agricultural implements, in the south, the most primitive, as the wooden plow and the mattock. Great wealth and luxury live in sight of woful poverty. Italy possesses no less than twenty-one universities, turning out highly educated men, while in the south her primary schools are fifty years behind the times and forty-five per cent. of the peasantry cannot read or write. The finest idealism and devotion to duty are contrasted with indifference and low moral tone. "In no country in Europe," says Professor Villari, "are local differences so marked as in Italy." [1] The provinces are unlike in everything, except the fact that they are different. Let writers on social subjects ponder this fact and they will make no more sweeping assertions about Italians in America.

Dialects are a great factor in maintaining these local differences. Each locality has its own peculiar vernacular, and so marked is the difference between the Piedmontese and the Neapolitans, that even a foreigner cannot fail to

[1] Luigi Villari, *Italian Life in Town and Country,* page 2.

notice it, and a Venetian may not well understand a Sicilian. The local dialect is not only used by the peasantry but also in family life by the middle class and the aristocracy. Among the upper class in Tuscany and in Rome, however, "good Italian" is usually spoken. In the rest of Italy, literary Italian is known by all educated people but is not generally used in ordinary conversation. People love to use their native dialects so much that in order to preserve them, books and newspapers are published in dialect.

Another reason for these regional differences is the fact that Rome, Venice, Florence, and Naples existed for so many years as independent states, making history, climate, and the geographical isolation of the middle ages responsible for the differences in manners and customs that still persist.

Classes of Society

Aristocracy

In Italy, the term *aristocrazia* is applied not only to people of noble birth, but also to those who move in good society, government officials, wealthy business men, bankers, and the most honored and successful professional men, who frequently have titles conferred on them by the king in recognition of some valuable service rendered. Not only the eldest child bears the father's title, but all the children have this right; hence titled people in Italy are numerous. In the little rural towns these *signori* are important and respected personages on account of their historic descent, even if poor, but in the cities they are not so regarded unless they also possess wealth.

The aristocracy is really divided into two classes, the old feudal aristocracy of birth, whose principal wealth is in territorial possessions, and the newer citizen aristocracy of the cities.

Lombardy. The nobles of Lombardy are progressive and by their enthusiastic leadership in the new industrial life of

Italy, have become not only the richest nobles of the country, but have made Milan and Genoa seem like bustling American cities, rather than places of a great historic past. Those competent to judge predict that Genoa is destined to become the greatest shipbuilding and commercial port on the Mediterranean.

Tuscany. The Florentines are fond of country life, and who would not be in that garden spot of Italy, Tuscany? They spend much time on their estates in the country, living a care-free outdoor life. The town house in Florence is the family headquarters and there are kept the family heirlooms and paintings. The Florentines of good family are easy-going and self-satisfied. In contrast to the more hustling northern nobility, who read, travel, and entertain extensively, the Tuscans travel little and read little foreign literature. They make, however, the best landlords in Italy and are on excellent terms with the peasantry, since they live among them such a large part of the year. "The Tuscan *contadino* (peasant) has little of the feeling of hostility . . . which in the north helps to swell the ranks of socialism and finds vent in brigandage or outbursts of savagery in the south." [1]

Central Italy and the South. Few nobles south of Tuscany have large incomes, though in Rome there are still very many old families, descendants of names famous during the middle ages and Renaissance. Most of these are related to the papacy, past or present. Emperor William of Germany, when entertained in Rome, was amazed at the luxury and splendor of the *palazzi* and the gold plate that was used. But in general, the nobility of this region must get along on slender means. They seldom visit their estates and leave their management to superintendents who wring as much from the peasants as possible. These absentee landlords are "feudal and unprogressive, stingy and overbearing with the peasants. On their estates they exercise old feudal rights

[1] Villari, *Italian Life in Town and Country,* page 27.

in spite of laws." They are uninterested in their property, except as a source of revenue, and make no improvements. Their sons spend their time in gay life in Rome and Naples, are too proud to work, look forward to a rich marriage, or a further mortgage of their estates to assure the continuance of a life of ease. It seldom occurs to them to enter business. The only other professions young men of good birth care to enter are the army, navy, or government service of the diplomatic corps. "Yet, among these selfish, unprogressive southern nobles are found men of high character and genuine zeal for the public good. The Marquis de Rudini, Signor Giolitti, and Signor Salandra have distinguished themselves in public service." [1]

Professor Villari further says: "The great fault of the Italian upper class is its contempt for work outside of the army or navy, or looking after landed property. The youth, often with fine instincts, would be useful elements if only better brought up. They are mostly sent to priestly colleges or have priestly tutors at home. They spend their time at balls, hunting, traveling about Europe, wear London-made clothes, and indulge in sporty tastes, card-games, and horse-racing. The true old-fashioned Italian aristocrats live in cold, cheerless, run-down old palaces in the country, dress shabbily, live frugally, yet have irreproachable manners." [2] *Fare il signore,* "to play the gentleman," has become the ideal of the peasant immigrant who slaves in America willingly to save sufficient money to return home and live a life of ease without work.

Middle Classes

The Civil Class

There is no middle class in southern Italy, and that of central and northern Italy is always fixed and stationary, but

[1] Villari, *Italian Life in Town and Country,* pages 27, 28.
[2] *Ibid.,* page 31.

it is the most highly educated and important factor in modern Italy. The middle-class people of the cities monopolize the professions of law, medicine, trade, civil service, and teaching, and often fill important army, navy, or diplomatic posts. They are in government positions and really form the governing class of the country. Their youth throng the twenty-one universities of Italy. More students choose the law than any other profession. Italian lawyers are usually hard-working, honest men, loyal to their clients, averaging small incomes, unless they get into the Chamber of Deputies, when they may charge large fees.

Professional

Medicine is the profession of highest respectability. Medical instruction is for the most part inadequate, and if a man becomes expert it is largely because of his own private study and hard work. To the credit of the Italian medical profession, it must be acknowledged that in spite of poor pay, Italian doctors are quite faithful and skilful, and many are famous surgeons. An Italian doctor is usually ready to discuss religion or politics with his patients, two subjects our doctors consider tabooed.

The lower middle class or *artigiani* (artisans) is composed of small tradesmen, shoemakers, tailors, bakers, carpenters. Such a one never aspires to become a noble. Although of better education than a *cafone,* his tastes are uneducated, and his home is filled with plush furniture, highly colored and gaudy pictures, or prints and crocheted tidies and spreads. This class furnishes the labor agitators and strike-breakers both here and in Italy.

Military

The army as a profession attracts many men of noble birth who are capable of intense devotion to an ideal, men of fine spirit, as it is a life of great self-sacrifice. As a class, the officers of the Italian army are a splendid body of men,

physically well set up, brilliant, resourceful, and fearless in action, loved by the men they command and whose life they share. An Italian officer knows his men by name and fraternizes with them without loss of dignity. The government sees to it that the prestige of the army officer is maintained. He cannot marry unless his bride is of a family of social rank and possessed of a dowry relative to the grade of the officer.

The government maintains three principal army schools: *La Scuola di Modena,* for men of previously good education, covering a three years' course; *La Scuola di Torino,* attended by men of wealth and position who seek rapid promotion to the General Staff; and *La Scuola di Pinerolo,* where the cavalry leaders are trained.

The uniforms of the different branches of the Italian army are among the most striking and picturesque in Europe. The *Bersaglieri* wear a close-fitting jacket and a jaunty round hat with a coque or plume. They always march at a jog-trot and cover more ground in a given time than any other soldiers in Europe. The *Alpini* wear a single pheasant feather in the hatband. These men can climb up a steep precipice, shooting as they go, and the members of the bicycle corps sling their machines on their shoulders while they climb. It is generally recognized that the Italian cavalry is trained to a high state of efficiency, executing daring feats which seem well-nigh impossible to those who have not seen them. Who that has been in Italy does not recall the vivid appeal to the imagination made by groups of officers encountered on the *Corso* or *Via Nazionale?* Their long blue cloaks slung gracefully over their left shoulders, yet with such precision that the folds of each hang alike, showing a touch of the scarlet lining—are they not true descendants of toga-wearing ancestors?

The government provides instruction for the common soldiers in the ranks during their period of compulsory military service. So excellent is the schooling that some Italians

in this country send their sons or young relatives back for military service, to obtain the education furnished the soldiers.

The government also constantly moves bodies of soldiers from one part of the country to another. Thus youths from the Calabrian hills and the Sicilian mountains have an opportunity to see Rome, Florence, and Venice, while young men from the cities are enabled to see country life in the various provinces. This has the effect of enlarging their horizon, creating a sympathetic understanding of one part of the country by another, and intensifying the growing spirit of national unity. The Italian army is well-trained, well-fed, and well-equipped with the most modern implements of warfare.

Religious Classes

Clergy

The clergy and the descendants of the feudal nobility form the two large classes of society living on unearned incomes. Since, under the Bourbon kings, only one or two of a noble family could marry, in order to preserve the family patrimony, the others must perforce enter convents and monasteries. There is still a large group of the clergy who come from noble families, men of culture and fine education, but with little religion. They are in the church simply as an honorable profession, and from their number are usually recruited the higher clergy, who lead the life of princes in fine old palaces, with rich food to eat, magnificent clothes to wear, and a large retinue of servants to wait upon them. To this day, every devout Catholic family expects to have one or two sons trained for the priesthood. These lads enter the *collegio* at the age of ten or eleven years, before they can know what they wish to become, and, remote from all touch with life, study Latin, the lives of the saints and early fathers, and memorize the liturgy of the church. This is the education of thousands of Italian priests. Although

there are many profound thinkers and scholarly men among the upper clergy, it is erroneous to suppose that, because a man has spent ten or twelve years in a seminary for priests, he is an educated man. He frequently displays the greatest ignorance of the Bible, to say nothing of history, literature, or modern science. "The style of teaching," says a Catholic writer, "the ordinary conversation, and the means adopted to train the minds of our priests are all charged with the heavy superficiality which is so apparent in Italian clerical life." It is interesting to note here that many of these seminarists who have spent long years in study, with the intention of becoming priests, when they are called upon to render military service and so come in contact with the life of the world, so different from the life of the cloister, change their minds about clerical life and, instead, take up some other profession, generally completing their development by turning against the church. Some of the most pronounced unbelievers and atheistic propagandists are frank to admit that it was their experience in the seminaries which has led them to their present intellectual and religious attitude.

In the south there are many pious, kind-hearted priests interested in the welfare of the peasants and genuinely friendly to them, but they are ignorant and nearly as superstitious as the people to whom they minister. They read very little, are absolutely out of touch with the modern world, and are sincerely afraid of modern science or social reforms.

In the north many of the younger clergy have a high ideal of service and visit the poor and interest themselves in social welfare, but the majority of priests are lazy and indifferent to the conditions of the people, social reform, or politics. In small towns it is not unusual to find the priests in cafés, gaming, drinking, and so conducting themselves as to enrage the people by their immoral living.

Modernism. In the universities large groups of the young men are seriously considering social, religious, and philosophi-

cal problems. Bergson was well known and appreciated in Italy while he was yet little known in France and not at all in England. William James was translated and widely read in Italy when in France and Germany he was still known only to specialists. One of our eminent American thinkers recently told me he considered Benedetto Croce, a south Italian, the greatest living philosopher to-day. The philosophical papers are not purely speculative, but aim to awaken the moral consciousness of the nation and purify national life.

Religion is always a popular subject of discussion among Italians. The modernists have revived interest in its study, and aired their views in an excellent review, *Il Rinnovamento.* Modernists are of two general classes, those who see that heathen rites and superstitions, claims of infallibility for any human institution, as well as the robbing of the poor and the inconsistent lives of the clergy cannot be true religion, and who therefore break away from the church, tend to become atheists, and try to drive out the influence of the church in schools or politics. The other group, while realizing all that the first one does, seeks to purify the church by reforming it from within. Such was Fogazzaro, and such was the meaning of his *Il Santo,* describing the holy life of self-sacrifice, fidelity to vows, and devoted service to all in need. His book was placed on the "Index." Others are Giorgio Bartoli, former Jesuit editor of the Vatican organ, *La Civita Cattolica,* Salvator Minocchi, and Romulo Murri, who after long internal struggles resolved to be true to conviction and abandoned the priesthood to dedicate themselves to social regeneration in politics and education. One result of the spread of modernism and also of the Protestant propaganda which has proved an ally of modernism, was the presentation to the pope a few years ago of a petition signed by 5,000 priests, asking to be released from the vow of celibacy.

Higher Ecclesiastics

The higher clergy of the church are usually members of the Roman curia and noble clerical houses related to the papacy for centuries. The members of their group are in politics with the avowed aim of reestablishing the temporal power of the pope through foreign interventions or by revolutions at home. Their main support comes from Catholics outside of Italy. This group pays little attention to more than the formalities of religion, its chief interest being political.

Devout Catholics

There are many examples of devout living in Italy. Fogazzaro is an example of a sweet spiritual nature striving to make Christianity a moral force in the lives of people. Many ladies devote themselves in an unselfish spirit to charitable enterprises. These people have nothing to do with the political aims of the Vatican, and discountenance its absurd claims. There are also those who devoutly believe in the miracles and mysteries of the church, in fact, in everything the priests tell them, and they are superstitious to an inconceivable degree. They provide the degrading, pitiable scenes all travelers have witnessed, climbing sacred stairs on their knees, kissing each step, and kissing the feet of images.

Freethinkers

This class comprises the majority of the upper classes and people of culture, who call themselves freethinkers. They are engaged in public service and business, and are active in literature and the professions of the bar, medicine, and teaching. The universities are filled with atheists or those who are indifferent to religion. Hundreds of the students have never opened a Bible or even heard of the life of our Lord or the heroes of the Protestant church, like Luther and Calvin. Needless to say, they are strongly anti-Catholic, and

show their hostility on such occasions as the demonstration in commemoration of Giordano Bruno, who was burned at the stake for advocating freedom of conscience. At these demonstrations thousands of free masons, socialists, anarchists, university students, and various labor organizations take part in processions all over the kingdom.

In 1913 when, under the Giolitti ministry, universal manhood suffrage was granted, the papacy decided to relax its ban forbidding the faithful to vote, and even presented its own candidates. The increase in votes was of course from the illiterate peasant class, who could supposedly be influenced by the priests; still, out of 508 Catholic candidates for Parliament, only thirty were elected, which was a bitter disappointment to the papacy.

Peasantry

Contadini

Among the peasantry of Italy there is as great a diversity as among the nobility. Past differences of government, present differences of climate, of land systems, and also of race elements, have created a great variety of farm laborers whose homes, food, social customs, holiday dress, and education are vastly different in different regions.

In the north, especially in the *valle d' Aosta,* the peasants usually own their land, have comfortable homes, and live well on bread, meat, wine, and vegetables. These men are fairly well educated, take part in political life as ardent liberals, and are usually Protestant or freethinkers in religion.

The peasants, under the shrewd, businesslike Lombard nobles, are often well educated, but their class sympathies are excited by the superior attitude of their employers, and by the wide social gulf which the nobles create between themselves and their men. Rampant socialism is stirring these men to class action, for they feel they owe little to an un-

democratic social order. Most of the strikes and labor disturbances are in these northern provinces. The Venetian peasant is ill-paid, overworked, and wretchedly housed, and is illiterate and superstitious.

The Tuscan farmers of the old Florentine families who spend so much time on their estates lead quiet uneventful lives, seldom very well-to-do, seldom very poor, but always hard-working and usually joyous and sunny as the day is long. Content with their lot, they are indifferent both to religion and politics.

Then "there are the shepherds of the mountain villages of the Roman Campagna, masters of mighty flocks, but living on black bread and water, leading a nomad life on the lowlands in winter, the uplands in summer." They wear goatskins for protection against the cold, as in the time of Horace. An ineffaceable memory it is to open the wooden shutters of a stone *palazzo* in Forano and look over across the marshes at old snow-crowned Soracte reddening in the sunrise, and then just below the window to watch an Italian shepherd, clad in goatskin trousers, thick cape, and slouch hat, with a long staff in his hand, followed by a shaggy black dog, come slowly up the mountain path. He is bringing some goat's milk cheese.

Near Naples the peasants do extensive market gardening and come into the city in the early morning cracking their long whips and urging their donkeys with a long-drawn "A-a-a-a-a-h!" The two-wheel carts are piled high with cauliflower or tomatoes and perhaps lemons and oranges too. These people are industrious and thrifty and by sheer hard work they make their terraced gardens into marvels of fertility. But they are illiterate, rent-racked, and meek before their haughty landlords.

The famous Amalfi-Sorrento roadway skirts the blue sea at the base of mountain cliffs which are terraced and cultivated from top to bottom. Every inch is utilized, irregular stone fences marking the boundaries. On one terrace are

NATIVE TYPES OF ITALY

Village Officials

The Military

A Rural Family

Feminine Agriculturists

Sicilian Sulfur Miners

almond trees, on the next, orange or lemon trees, perhaps the others are planted with vines quaintly festooned in long loops from pole to pole, then a garden of vegetables, more trees, and more vines. "Indeed the first glimpse of Italian land cultivation should be sufficient to dispel all the superstitions which some people seem to have been at great pains to instil into the popular mind about the down-right laziness of the Italian. The *dolce far niente* (sweet do-nothing) libel, originally meant only for the street gamins of Naples, but thoughtlessly applied to all, is an outrageous accusation against one of the most painstaking and industrious people of the world." [1]

The southern peasant is also good-natured and hard-working. At harvest time he frequently works sixteen hours a day. In most cases he does not live on the land any more than his absentee landlord. In old feudal days, the inhabitants built their homes in towns, on mountaintops, clustering about the lordly castle for protection. The peasants still live in these century-old stone huts, dirty and unsanitary, frequently shared by the family chickens, pig, and donkey. The only reason he survives such unwholesome conditions is because all of his working life is spent in the open air, toiling on the fields in the lowlands. He may be as crowded in his one-room stone hut as he later will be in a New York tenement, but the group is strictly a family one, even including the animals, while in a New York tenement morality is menaced by boarders, and health by indoor life asleep or at work. Though heavy and hard, this outdoor work makes the southern *contadino* sturdy and long-lived. Generations of burden-bearing have developed broad backs and strong, thick-set necks and bodies. Meat is not a regular article of diet, perhaps only at New Year or other holidays. Black bread, made of rye or chestnut flour, and vegetables, made palatable with a little light wine when he can get it, comprise the peasant's daily fare. He used to work for fifteen

[1] Charles Lapworth, *Tripoli and Young Italy*, page 241.

or twenty cents a day, but since emigration to America has lessened the supply of laborers, his wages have risen to sixty or even eighty cents a day. This southern *contadino* is patient, honest, thrifty, usually pious though superstitious, and light-hearted in spite of his extreme poverty. When he comes to America he is open-minded and ready to learn, forming most promising material for future citizenship, provided he falls in with people who lead him wisely. Thousands of Italian *contadini* and even *artigiani* all over Italy suffer from lack of sufficient food, and in the winter eat two meals a day and sometimes only one.

Race Elements

"The history of Italy has been the history of barbarian conquerors, foreign dynasties, princely and papal usurpations, petty states, and, above all, interminable feuds. Its sole characteristic has been disunion, which, although it has tended to produce individual men unsurpassed in personal attainments, has at the same time made Italian history interesting solely on account of its diversity and unstudied except for the sake of its great men." [1]

Pushing an investigation back to the early race settlements in Italy, we find two main aboriginal elements, the Celts mixed with low Germanic in the north and the Pelasgian, exactly the same race stock as peopled early Greece, in central and south Italy. The Pelasgians lived on the seacoast of Asia Minor and were an adventurous, sea-faring, colonizing folk. They invented what in its modified form is now our modern alphabet and had perfected, even in those early days, certain industrial arts such as weaving, dying of cloth, and painting. These Pelasgians, combined with the Sabines, Umbrians, and Germanic tribes, and later what seems to have been a Gothic or Norse tribe, the Etruscan,

[1] Quoted from Cottrell by J. W. Donaldson in *A Critical Study of Latin Language.*

Milan
LOMBARDY
VENETIA
Trieste
Venice
Fiume
Turin
PIEDMONT
EMELIA
Bologna
Genoa
Florence
TUSCANY
Leghorn
MARCHES
UMBRIA
ADRIATIC SEA
CORSICA
ROME
Rome
ABRUZZI AND MOLISE
CAMPANIA
Naples
APULIA
BASILICATA
SARDINIA
TYRRHENIAN SEA
CALABRIA
Palermo
Sicily
Catania
ITALY
showing
Emigration to the United States by Provinces in 1910
KEY: PROVINCES WITH LESS THAN 5,000 EMIGRANTS ARE BLANK
Above 50,000
30,000 to 50,000
10,000 to 30,000
5,000 to 10,000

united to form the Latin race of Roman history, but it was to this Pelasgic element that Rome owed most of the glory of her ancient civilization.

The Greek colonies in the south and the Lombard and other Germanic invasions in the north simply renewed elements already in the Latin race. During the first half of the eleventh century the Normans mastered Naples, Calabria, and Sicily, and evidences of this infusion of blood are still to be seen in the blue-eyed, fair-skinned, yellow- or even red-haired Italians of tall, stalwart frame from Calabria and even Sicily. "The two Sicilies, Sicily and Naples, were ruled in the thirteenth century by Frederick and his devoted Saracens. The Pisans defeated the Saracens and drove them out of Calabria, so it is in Sicily that we find relics of the Moors, such as the Byzantine mosaics of Monreale, the oriental luxury of the royal palace, the Moorish fountain in the cloister, and perhaps the picturesque hooded cloaks worn by the Sicilian men, while among the people themselves the dark skin, black eyes, and glossy curls show this mixture of race." [1]

To summarize the race elements:

Piedmont. Aboriginal Celt and Germanic; later French blood.

Lombardy. Aboriginal German; later German.

Tuscany. Aboriginal Gothic or Norse; later assimilated with Pelasgic, and merged into Latin people.

Central and Southern Italy. Pelasgic; later Greek, Latin, and Norman, also Albanian on the eastern coast.

Sicily. Pelasgic; later Spanish, Saracen, Norman, Arab, and Greek.

As a result of this mixture of race elements, Italy has the most complex and diverse psychology of any country in the world.

"But," says Professor Villari, "the racial element is of much less importance than is generally supposed. The

[1] Villari, *Italian Life in Town and Country.*

geographical conditions of mountains and poor land in the south and fertile plains in the north are responsible for the economic and social differences between north and south, and as a corollary, for governmental and educational differences." [1]

Present-Day Italy

"When in 1861 the kingdom of Italy was proclaimed, an arduous task devolved upon the young state. Everything was wanting—schools, army, navy, railways, and ports. All that other nations had done in the long sequence of centuries had to be accomplished in a few years. An enormous public debt contracted during the Wars of Independence, a deficit in the revenue, and immense expenses had to be faced in order to reach the level of other nations." [2] No other nation, having to face such obstacles, has attained a corresponding progress. The fiber of the Italian character has not been weak. The world has been greatly surprised to find that instead of the traditionally poverty-stricken Italy, the nation has a sound financial basis." She had money to pay for her war with Tripoli, and in spite of that great drain, has been able to join the present conflict, furnishing her army with ample modern supplies. The country's revenue in 1912 was about $15,000,000 in excess of her expenditures.

The Italians take great pride in their united country. When in 1900 King Humbert, the father of the present king of Italy, was shot, and his son took the throne, the latter made an address before the Chamber of Deputies (corresponding to the English House of Commons). During his address he used a phrase which had been coined by his father years before, and which thrilled the Italian people, *Roma Intangibile,* "Rome, which must not be touched." This phrase came with a special force at that time, since the ever present question of papal return to temporal power was

[1] Villari, *Italian Life in Town and Country.*
[2] From a public speech of the Marquis di San Giuliano.

being rediscussed. The union of Italy is geographically and governmentally a fact. The union of thought and cooperation comes more slowly, yet much toward this has been accomplished during the last ten years. The north Italian has always affected to despise the southerners and insisted that there was nothing in common between them. In his *Memoirs,* Massimo D'Azeglio wrote: "We have made Italy: we must now make the Italians." To this work of real unification, the government has set its hand along with its other problems.

Political Italy

Italian politics is not a two- or even three-party affair. True to the individualistic tendencies of Italians, there are a dozen or more parties, liberals of all shades, republicans, socialists, liberal-conservatives, and the anti-Catholic and clerical groups. It is significant of the growing nationalism and the true spirit of democracy in Italy—for outside of a few old reactionary families, who side with the pope, the mass of the Italians from king down are democratic—that no political party has ever been formed on geographical lines, as Venice or Milan against the south. The parties take their issues on national questions affecting the welfare of the entire country.

The present king, Victor Emmanuel, was brought up with strict and severe views of duty. He entered the infantry, the most democratic branch of the army, and his young son, Prince Humbert, instead of wearing a naval uniform, like English and German princes, frequently wears the plain every-day garb of Italian boy scouts. His father has even permitted him to visit the first-line trenches, and the risks his Majesty himself has run when inspecting the fighting lines are well known through the press despatches. When told it was exceedingly dangerous to visit a certain part of the front, the king quietly replied, "I wish to share danger with our brave men." He has declared that he would not

go back to Rome from the battle-front until the war is over.

The king uses little pomp or display at Rome but applies himself seriously to the enormous problems of his country. He has been greatly assisted in his policy of work by Queen Elena, a model housewife and mother. In politics, the king is liberal, and has succeeded in imparting his enthusiasm for efficiency to his ministry. He used to make surprise visits to government schools, army barracks, and hospitals, so that their directors kept their work at its best, not knowing when the royal critic might appear.

The liberal Giolitti ministry which the king put into power, although slightly anticlerical and antisocialistic, enacted such a socialistic measure as state control of life insurance. There is comparatively little corruption in politics. The greater number of Italian political leaders are patriotic statesmen, fighting for ideals, and are not in politics to make money, most of them having died poor. There is much less corruption than in other countries, and so great is the outcry of popular condemnation, and so ruthless the punishment of any who are in the slightest degree suspected of wrongdoing, that many innocent men have suffered.

Intellectual Life

While it is estimated that there are about 7,000,000 illiterates in Italy, there are also tens of thousands of highly and broadly educated people. Italian ladies and gentlemen speak French, English, Spanish, and even German fluently, as a matter of course, and in an Italian drawing-room one hears the latest news of scientific achievements or philosophic research. There is a decidedly literary atmosphere at social gatherings, for Italians are born critics and delight in abstract discussions of philosophy, art, or music. Says one who has lived long in Italy: "There is perhaps no other country, not even Germany, where so much writing is put out by the printing press as in Italy, because of the keen mental activity

of Italians. This is partly due to the fact that printing is cheap and partly because the Italian runs easily into elegant verbal expression of his own rapidly conceived and redundant thought." [1]

Countless newspapers and small reviews are published, some of them temporary, devoted to the discussion of some passing theme of public interest. The tone of newspapers is high, and as yet there is no yellow journalism in Italy.

Education

Elementary Schools

United Italy adopted the German model for her national system of education. Every city and town was left to provide and control its own educational system. The cities have done their tasks fairly well, but the small communes, because of their poverty and isolation, were unfitted to understand or undertake real educational measures. In some mountain districts there were still only donkey trails; roads were not thought necessary, nor was education. The peasants saw no advantage in learning to read and write, when the only occupation open to them was working the fields in time-honored fashion; and further, the officials, tied to tradition, had no mind to cooperate in any movement which would raise the standard of life among the peasants. The Italian Secretary of Education reports: "The communes are the bitterest enemies of the people's schools. Both in the north as well as in the south, the majority of the men who administer them and the greater part of the well-to-do hate and oppose popular education, for they see in it a leveling force which frightens them, and cannot brook that the peasants' sons sit on the same bench as their own. The richer syndics hardly conceal their hostility under the pretext that an ignorant working man is more submissive. And in many instances they are backed by the priests, who

[1] Lapworth, *Tripoli and Young Italy*, page 264.

A CONTRAST AND A PROBLEM

Out of Rural Italy into Urban America

want to have the schools in their own hands, and care only to train the children to be obedient followers of themselves and enemies of Italian unity." All this is changing. Under the recent Sonnino ministry a bill was drawn up by the Minister of Public Instruction, compelling communes to provide and pay for schools, willy-nilly. The social values of education are gradually being realized, and to stimulate the education of all classes the government has adopted measures for feeding the school children of the very poor. There is also an extension library movement to provide each class in a school with a library suited to its particular needs. Gymnasiums, school savings banks, and continuation schools have likewise been established.

In July, 1912, the so-called factory laws were passed, prohibiting the employment in factories of either boys or girls under fifteen, unless they have passed the sixth form. In spite of all these measures, however, there are thousands of illiterates. Most of the country schools are crowded into dingy rooms with no heat, no ventilation, and with scanty equipment. The teachers are of inferior grade, because of low pay. In a mountain town in Calabria, I found a man responsible for the mental development of sixty boys and girls, who received only $12 per month. He wanted to come to America.

Higher Education

Beyond the elementary school, which takes the children through the sixth grade, is the *gimnasio,* which corresponds to our high school. This consists of a five-year course, with examinations at the end of the third and the fifth years. Then comes the *liceo,* a three-year course which falls slightly below our regular American college course in respect to subjects taught.

The modern university had its rise in Italy. The Universities of Bologna and Naples are noted for their medical education, the former being the earliest university still in

existence to be established anywhere in Europe, having been founded in the eleventh century. Other universities that are largely attended and prominent for various educational and scientific features are those of Turin, Rome, Pavia, Genoa, and Padua. The larger universities, such as Naples, have enrolments of as high as 5,000 students. Only those can enter the universities who have passed all the preceding courses, elementary, *gimnasio,* and *liceo.* The student in medicine must submit to a five-year course before he can secure his diploma, law requires four years, and engineering five. There are also many technical schools which prepare men for special occupations without the study of the classic languages, but they must learn German, French, and English.

All schools are under governmental supervision. If private schools desire to send their graduates to the great universities, they must prepare them to pass the state examinations.

Agricultural Education

Great advances are being made yearly in scientific and technical work in Italian schools, and English is extensively taught in response to the popular demand for it. The government, finding the pursuit of agriculture so primitive and behind the times, has set about giving agricultural education even in the elementary schools. The universities of Rome and Bologna have special faculties of agriculture, and a National Experiment Institute is located at Perugia. There are about twenty-five schools of practical agriculture, and the government offers fifty valuable scholarships to students of this subject. It also provides the salaries of seventy professors who travel from district to district giving instruction to the farmers in their own fields. Recent years have seen great progress in methods of agriculture, as shown by the fact that in 1910, $3,017,104 worth of modern agricultural machinery was imported.

Public Health and Water Supply

In the good old days of papal régime no such information as vital statistics was deemed necessary. People just died—of what or why, did not matter. The great scourge of the country was malaria, which carried off thousands of victims yearly and made great stretches of needed land untillable. In 1900, the government commenced a vigorous war on mosquitoes and created government control of quinin, compelling employers of labor to give it free to their workers. Eucalyptus trees were also planted in large numbers along highways and beside government buildings. The protection of doors and windows by screens was ordered by law, and the proportion of the number of cases to the entire population was reduced from fifty to four per cent. All the tourist world knows the ill repute of Italy's drinking water. The Italian government tackled this problem too, and now one may safely drink delicious mountain spring water in Rome, Naples, or almost any large city of Italy.

The Arts

Poetry and Drama

Italian novelists and poets are dominated by D'Annunzio's mighty genius. A native of south Italy, accustomed to sights of wo, he dwells on the seamy side of life too much, and his great naturalistic dramas, like "The Dead City," are concepts of horror. However, he is the people's idol, and he it was who stirred them to wild enthusiasm by his speeches and writings during the war with Turkey and also at the beginning of the present war. He is the leader of a group of young poets like Roberto Bracco, who turn toward life and action with a confident, buoyant hopefulness. *La Vivica,* a monthly magazine, devoted to poetry, is full of verse glorifying life and a poetic ideal of humanity. Then there are the great dramatic realists, Giacosa and Butti,

with their stirring indictments of society. The Italian genius runs more to short, brilliant tales, plays, and poetry, rather than to long, heavy works, though it has produced many world-famous historians and scientists, like Ferrero, Villari, Lombroso, Mosso, Sergi, and a host of others. "It would never occur to an Italian, if he wanted to deal with some psychological or social problem, to write a novel about it. Your true Italian would either turn to poetry or else discuss his subject in minute detail in a pamphlet devoted to it without love frills or social fringes. He breaks into verse as spontaneously as a bird into song." [1] Most Italian youths of any culture dabble to some extent in poetry. I have in mind now four young men: one, who is at work in a factory in New Haven, has composed verse of deep religious feeling; another is working for a degree at Columbia and writes poetry poignantly beautiful in its appeal to the imagination. The other two, though you would pass them by without a second glance because of their shabby clothes, know as much as an expert about meter and style, and not only compose, but have memorized hundreds of lines and could recite for hours from Dante, Carducci, Stecchetti D'Annunzio, and others. It is the natural impulse of the Italians to write poetry when deeply stirred. Every bride has a poem dedicated to her, and the lover writes sonnets to his beloved just as naturally as he serenades her.

Painting and Music

In painting and music there is also constant activity. The tourist is always impressed by the sight of dozens of young modelers and painters working away in every gallery. On the streets one passes innumerable art stores filled with sketches and water-colors and copies in oil of the great masterpieces. "The younger men are overweighted by Italy's glorious past or by outside present-day tendencies." [2]

[1] Lapworth, *Tripoli and Young Italy*, page 259.
[2] *Ibid.*, page 266.

Yet the riotous splendor of the Italian Renaissance is gone. Painting, for long, was stagnant. Now, under the inspiration of such moderns as Michetti and Mancini, a new life is being felt. Impressionism flourishes in Italy. The painters revel in color and the effects of light, rather than the conveying of a thought. Some of the contemporary radical movements of art, such as the futurism of Marinetti, originated in Italy. Of the four leading Italian painters of to-day, two are northerners and two are from the south.

Physical Culture

Up to 1902, the number of army recruits rejected as unfit was fifty per cent. This was partly due to the fact that the strongest youths emigrate and also to the fact that, with few men left to till the fields, many women were compelled to work when they ought not to have done so. The government noticed that the average height and physique was deteriorating, and passed a law forbidding women to work outside of the home for three months before or after childbirth. Physical culture drills and manly sports are also provided by local authorities; boy scouts and boys' brigades are everywhere organized; hygiene is taught in the schools and as a result a great and beneficial change is already seen in the nation's physique. Athletic games assume national importance and are patronized by the crown. During my last stay in Venice, young men from all over Italy had met there to compete. The king came up from Rome, accompanied by army officers and civil authorities, to witness the contests. Each organization seemed to have its own band and the parade and drill on the Piazza San Marco was a brilliant scene of picturesque and colorful costumes.

Economic Development

The new industrial development in Italy is all the more noteworthy because Italy lacks the basic minerals in large

quantities. Coal, ore, and even wood are lacking. The result is that her mechanics have developed electrical science and have used the water power of her mountain streams, "white coal," the Italians call it. Of our modern inventions and discoveries, many more are due to Italians than we think. It is a characteristic of Italians that the conception of an idea and putting it into practise are almost simultaneous. They do not wait to see what other people make of it. The result is that an American visiting Italy is greatly surprised at the number and variety of uses to which electricity is put. Streets, hotels, public buildings, and many homes are lighted by it. Tram-cars, machinery, and even elevators or lifts are operated by electricity. When America harnessed the great water-power of Niagara, she sent to Milan for her giant turbines. When acetylene gas was being experimentally tested for lighting purposes in America, it was quite a jolt to our American assurance to find an old monk carelessly swinging an acetylene lantern to light our pathway in the catacombs of Siracusa in far-off Sicily. The great Marconi did all his experimenting in Italy and still holds his residence in Bologna.

Ten thousand kilometers of railroad and wonderful tunnels, notably that through St. Gothard pass, and those in the mountainous district between Florence and Bologna, have been built. One may now ride in a well-appointed train from Paris or Berlin to Palermo, without change, the cars being transported by ferry across the Strait from Reggio to Messina.

Industrialism

Prior to 1870, Italy had few or no industries. She was strictly an agricultural country. The coming into being of what is known as *"la terza Italia,"* "the third Italy," affected every phase of the people's life. Not only was agriculture pursued by more modern methods, but the people in north Italy condescended to invest their money in

home industries, instead of sending it to England, France, and Germany, and living on the interest that might thus accrue. As a result, we have to-day such cities as Milan, Genoa, Naples, Bari, and Palermo, which form the industrial arteries of the peninsula, including Sicily.

Venice, with its environs, is noted for its world-renowned glass works. Milan, the "New York of Italy," is a modern industrial center, the business metropolis of the nation, where all the large commercial houses have their headquarters. It leads in the production of machinery of all kinds. Genoa and Naples are keen rivals for first place as seaports, while Terni and Bari hold the primacy in products of fine steel. The greatest hat-making establishment in the world, that of the Borsalino hats which may be found in every fashion center of our own country, is located in Alessandria, in north Italy.

Italy excels in the manufacture of locomotives, steam boilers, turbines and dynamos, pumps, silk-weaving apparatus, surgical and musical instruments, objects of art, and in certain specialized food products, such as macaroni and olive oil. What Italy lacks is capital. Had she more money available, her industries could be greatly enlarged, and many other new fields could be invaded. Since Italy's entrance into the war, factories have sprung up all over the peninsula for the production of munitions and war materials. The country has veritably become an industrial state over night. The adaptability of the people and the influx of modern ideas make it seem probable that the present economic expansion will continue unabated after the war. The Honorable Signor Nitti, member of the Chamber of Deputies and of the Italian mission to the United States, gives it as his opinion that Italy is destined, as a direct result of the war, to become the greatest industrial nation of Europe.

Italy had used her local post offices for savings banks many years before our government adopted the plan. The de-

posits are constantly increasing, greatly helped by the sums her sons in other countries send back to the home land.

Growing Nationalism

Italy has ceased to be a mere "geographical expression," ceased to be only a museum of past glories, and has emerged into modern life, a united nation of great potentiality and, in the future development of Europe, a power to be reckoned with. The average individual thinks of Italy only in terms of old masters, her Michelangelo, Raphael, or Dante, and is entirely ignorant of present-day Italy and the urge of her modern spirit, her aims, and her needs. Such a one cannot understand her war with Tripoli or her entrance into the present European struggle.

"The power of ideas is the greatest force in history." The growing national spirit is the great driving force in Italy to-day. It consists in common ideals of democracy, a common interest in keeping out foreign influence and the desire to develop and govern Italy for the benefit of Italians. The war is welding all parties closer together in the common purpose of freeing the lost provinces from Austrian oppression. It is this ideal which caused 70,000 Italians to return from the United States and 90,000 from South America to fight for the liberation of brother Italians in Trent and Trieste.

III

RELIGIOUS BACKGROUNDS

Tell me what a man believes, and I will tell you what he is.
—Carlyle.

Rome no more goes forth in triumph, for a Galilean of blond hair has ascended the Capitol; into her arms he has thrown a cross and said, "Bear it and serve!" . . . Farewell, Semitic God, crucified Martyr; thou crucifiest men and defilest the air with thy sadness.

—Translated from the Italian of Carducci.

O Galilean, thou, in thy paradise, art worth less than Ulysses in Dante's Inferno. The anchor which descends into thy waters is of no avail to us. He who puts his trust in thee does not value himself.

—Translated from the Italian of D'Annunzio.

(The quotations above illustrate the religious attitudes of the intellectual and literary classes in Italy.)

The origin of our duties is in God. The definition of our duties is in his law. The progressive discovery and the application of his law belong to humanity. God exists because we exist. God lives in our consciences, in the conscience of humanity, in the universe that surrounds us. . . .

Doubtless the first atheist was a man who had hidden a crime from men, and sought, by denying God, to free himself from the sole witness from whom he could not hide it, and so suppress the remorse which tormented him.

—Mazzini, *The Duties of Man.*

. . . There is no greater illusion than to believe that . . . social relations can become more sincere and friendly without the great influence of the Christian religion.

—Raffaele Mariano.

(These quotations illustrate the more liberal attitudes of the modernists and political reformers.)

III

RELIGIOUS BACKGROUNDS

The genius of the Italians for organization has perfected the most intricate and powerful religious hierarchy the world has ever seen, but even so, Italy is less Catholic than France and the papacy is less respected in its home than in America. The vast majority of men of all classes never attend church except for weddings or funerals, and then because the elaborate church ceremonials on such occasions are greatly liked by Italians and have more of social custom than of religious significance. Churchgoing is left to the women and children.

A Village Festa

San Giovanni is perched on the sides and summit of a steep hill. The stone houses are built one against the other, opening directly upon narrow, ill-paved streets which ascend the hill by irregular stone steps. All the way to the summit the houses huddle closely together, the ground floor of the one above built against the second story of the one below. No carriages or carts pass along these uneven stairways of streets. The ox-carts must stop at the entrance to the town, and all supplies of grain, produce, and wine are carried in baskets on the backs of little donkeys which, with goats and children, run nimbly up and down.

Where the ground is level enough, the streets broaden out into a large open square called the *piazza,* in which is centered the life of the town. Here is the *duomo* or cathe-

dral, with a bell which incessantly clangs its call to mass on Sundays. Here also stands the town or municipal hall. Enter, and in a room on the first floor you will find the town orchestra, numbering thirty men and boys, holding a rehearsal, and they are not playing ragtime, but Verdi or Mascagni.

The town possesses one or two palaces. These houses are tall, imposing structures, built in feudal days like the old Roman homes, with a large central door or gate leading into a courtyard around which the house is built. The lower floors are used for storage purposes and to house the crops which the tenant farmers bring in for rentals. At sheep-shearing time, the peasant drives his herd of sheep into this spacious courtyard and shears them there.

Sunday is *festa* or feast day. The girls and women don their holiday finery and every one goes out into the street to spend the day in walking about inspecting the market, singing, and watching the street shows that are sure to be given. The young men balance poles on their chins. The peasants from smaller towns for a radius of eight or ten miles about walk or ride in ox-carts into this central town on Sundays in order to sell their goods. In the piazza there is a great *mercato publico* (public market). Grain, vegetables, flowers, and even goats and pigs are for sale, and the makers of pottery and metalware also spread out their stocks on the ground.

Little tables are placed out in the street and around them sit men drinking their light wine, singing snatches of songs, and playing card games. Some of the men find time and interest enough to join the women at morning mass. Except at Easter time, there are no sermons. One fine Italian youth told me that in four years of constant church attendance he had heard only one sermon. The priests intone the service in unintelligible Latin, and save for a few devout ones who are praying in front of the shrine of the Madonna or a patron saint, the people walk up and down, chat, and

even crack jokes. The younger men go to flirt with pretty girls who are kept so closely at home they have no opportunity to meet them otherwise. Children run about unhindered, while the brothers of Saint Francis who are attached to the church shake the little velvet bags on the ends of long poles to make the coins jingle and thus attract attention to the duty of alms-giving. When mass is over the people pour into the streets again to make merry the rest of their holiday. A band of strolling players amuses them or it may be a bagpipe plays for an impromptu dance in the square. By sundown the peasants start for home, the traders gather up their wares, and the piazza is quickly cleared. At an early hour the town is dark and quiet for the night.

Although the town numbers only 4,000 people, there are three churches besides the cathedral, and each is served by at least three priests. The mendicant order of St. Francis has a monastery attached to the duomo. These Franciscan monks perform no religious service except as they may be called upon to preach during Lent. Their chief pursuit is beggary. The people are so superstitious that they will give whatever is asked, even though they cannot afford to, for fear that if they refuse, the "holy man" will curse their crops. The people detest the begging friars and call them "crows" and "parasites" behind their backs. All over Italy, even among those who still believe in their church, one finds many who speak of the priests with scorn and contempt, a sneering laugh, and a shrug of the shoulders as they repeat tales of scandal about priests. When the procession in honor of Giordano Bruno takes place yearly in Rome, no priest, no "petticoat," as the Romans jeeringly say, dares stir out-of-doors all day.

In Naples an Italian banker told with keen relish the story of how Garibaldi dealt with the priests when he entered Naples. The papacy was opposed to a free, united Italy and intrigued with France and Austria to prevent it.

Through her priests she also worked upon the religious fears of the ignorant. San Gennaro (St. Januarius) is the patron saint of Naples and the idol of the populace, as he is supposed to keep the city safe from calamity each year. His blood is kept in a solid state in a glass vial in the cathedral, and three times a year, if the saint is pleased with the people on the day sacred to him, he liquefies his blood in sight of his worshipers, who do not realize how easily the miracle is worked by chemicals. The people are often kept waiting in the church by the wily priests two or three hours for the blood to liquefy. When Garibaldi entered the city with his few faithful followers, the bishop sent word to him that if he did not withdraw, he would influence the Neapolitans against him by telling them that owing to anger at his presence, San Gennaro would not liquefy his blood on the morrow, which chanced to be the saint's holiday. Garibaldi realized how useless it would be to argue with ignorant people, who would be in a frenzy of fear and disappointment if the miracle was not performed, so he drew up his cannon in front of the façade of the cathedral and then sent word to the bishop that if within four hours San Gennaro had not liquefied his blood, he would destroy the cathedral. The miracle was performed within the allotted time.

Attitude of the Anticlericals

The educated Italians realize that the church derives its wealth and power from the ignorance and superstition of the poor, and that every step in public education, in national unity, and in the advance of human rights in Italy has been vigorously opposed by the church.

"The Roman Church," said Giovanni Bovio, a member of the Chamber of Deputies, "is a branch that is withering upon the tree of Christianity"; while the great Crispi prophesied, "The day is coming when Christianity will kill Roman Catholicism," and again, as he lay dying and had

been called antireligious, "It is not true. We are anti-Catholic, anticlerical. Our religion is He," pointing to a figure of the Christ by his bedside.

It is difficult for Americans who speak no Italian or have never lived in Italy to realize how bitter is the feeling of thousands against the Roman Church and how disgusted they are at the silly superstitions fostered among the ignorant—visions, miracles, images of saints, madonnas, and adoration of relics. How these heathen beliefs and rites became incorporated in the Christian church is a long story, but, in passing, we may note some of the striking similarities between the religious practises of the early Greeks and Romans and of present-day Roman Catholicism.

Parallels with Heathen Customs

First of all, the Roman people were made to adopt Christianity by royal decree rather than by personal conviction. When they shook off paganism, they still retained their love of local deities. Every mountain, river, and fountain had its presiding divinity in classic times, and mythology is full of wonder stories concerning them. Many of these divinities have been retained with their legends, the only substitution being the name of the Madonna or some saint in place of the heathen god. A traveler realizes how little the influence of the great outside world has affected these southern towns, when he witnesses a four-day festival, essentially unchanged from Roman times. The statue of the saint is brought out of the duomo and drawn about the town on an old-fashioned high ox-cart until sundown, and provokes the same demonstrations and tributes as the statue of Cybele, mother of the gods, did nearly two thousand years ago.

The Romans also borrowed from the Greeks the custom of setting up images of their gods at the street-corners and wreathing them with flowers on festival days. "Hecate of the Cross-roads" we read of in Virgil. In the small, remote

towns of southern Italy and Sicily, at nearly every corner of a main street stands a statue of the Madonna, garlanded with flowers on festival days. The Calabrian shepherd peasants still come trooping into town the month before Christmas and play on their reed pipes before every statue. It is perfectly well known that the pipe of reeds, the *tibia,* was sacred to the service of the gods, and it was an old Roman custom to go about the town playing to every image after the harvest season of the year. Other rites centuries old still persist.

A few parallels with heathen customs we may tabulate briefly as follows:

ROMAN CHURCH	HEATHEN RITES
Use of eunuchs, "popes angels," to sing in St. Peter's.	Custom of eunuchs arose in Egypt.
White Cassocks.	White robes commanded by Roman law at religious festivals.
Monasticism, black-robed monks supported by gifts of charity.	Monasticism arose in Egypt centuries before. The monks wore black, and were supported by public gifts.
Altar paintings, statues of saints in the churches. These saints' statues, particularly the Madonna, are worshiped with votive offerings of jewelry, rings, pins, bracelets, watches. In the Church of St. Agostino in Rome is a large miracle-working statue of Mary, affirmed by a book sold in the church to have performed 650 certified miracles. The pope in 1851 placed a crown of gold upon its head with his own hands.	The Greeks and Romans adorned their temples with paintings, scenes from the lives of the gods, and also with statues to which rich votive offerings of gold and silver jewelry were made.
Each devout family has its images of saints in the home, in	The Roman houses all had shrines for the "lares and pen-

front of which candles or small lamps burn continually, and before which prayers are said.

ates," household gods, before whom small lamps burned continually and the family devotions were paid.

The Italian fishing boats all have figureheads of madonnas or saints as guardian angels.

The Greeks and Romans always used divinities, usually goddesses, as figureheads on the bows of their ships.

On many Italian houses you may find niches occupied by a madonna or saint who is supposed to guard the house.

The Romans placed statues of the gods to guard the entrances to their homes.

The priest laves his hands, turns, and sprinkles water toward the congregation, while the altar boys or choir chant. Christ, the victim, is symbolized by the host, the wafer taken by the priest in the celebration of the mass and the Lord's Supper.

The priest washed his hands before the sacrifice, turned, and sprinkled water toward the audience. The pagan priests chanted or played upon pipes while the cow or goat, called the "hostia," was prepared.

Any one who has attended a Catholic mass will remember the tinkle of a little bell when the host is elevated, though it now serves to recall the wandering attention, mayhap, of the worshipers.

When all was ready the victim or hostia was held up, offered to the god, whose attention was called by the ringing of a bell, and whose senses were supposed to be pleased by the clouds of incense from the censers, just as in Jewish ceremonies.

The great peacock feather fans carried behind the pope are a relic of the days when they had a real use, to shoo away the flies from the slaughtered offering. "That which characterizes pagan ceremonies in any country is the appeal to sense and the scenic and dramatic effect rather than that which appeals to thought and reflection."[1] The inhabitants of Italy from most remote times have been very

[1] Blunt, *Vestiges of Ancient Rites and Customs in Modern Italy and Sicily,* page 150.

sensitive to color and form, that which appeals to the eye. As Dr. Blunt puts it, they have a "keen hunger for sense impressions." This very sensitiveness to beauty, the appeal to eye and ear, constitutes one of the chief reasons why Italians should be permitted to worship in as artistic, attractive buildings as it is possible to secure.

The worship of the Madonna seems to have grown from the fondness of the Greek and Roman people for the worship of female deities. This cult originated in Egypt, where Isis was worshiped as the giver and preserver of life. In Italy, Cybele, the mother of the gods, was worshiped as the giver of life and the Queen of Heaven. Her help was invoked in time of disease or any danger that threatened life. The Christian trinity contained no female deity, although some abortive attempts were made to call the Holy Ghost a female.

Mariolatry

There are literally hundreds of madonnas, Our Lady of Loretto, Our Lady of Pompeii, Our Lady of Mt. Carmel, Our Lady of Good Counsel, Our Lady of the Sea, Our Lady of the Figs, Our Lady of the Vines, St. Mary of the Angels, the Madonna of the Tubs, the Madonna of Babies, enough madonnas for every day in the year. Many of these are supposed to work miracles, especially the famous Madonna of Pompeii, and pilgrimages are made to her shrine.

In 1854, Pope Pius IX promulgated the doctrine of the Immaculate Conception as an article of faith, to deny which would be heresy meriting eternal punishment. After declaring Mary to be born free from sin, it was only a step to declare her life to be sinless; hence her merit as well as the merits of the sinless life of her son can be applied as atonement for sin, and a sinner is urged to pray to her. "Each village and town has also its own feast in honor of its

local madonna. Each Saturday is dedicated to her, also the whole of the month of May. The worship of Mary, 'Queen of Heaven,' Mother of God, has long since eclipsed that of her son."

Saint Worship and Relics

And what shall we say of the saints? Their name is legion and the church is continually turning out more. Not even a devout Roman Catholic could possibly be acquainted with all the saints in the catalog. Says an Italian newspaper in an article entitled *"La Fabrica di Santi,"* "The Manufacture of Saints"[1]: "As is well known, the papal church, because of the scarcity of men worthy of veneration, was obliged to create a number of saints, enough to satisfy all the parishes, each of which wanted at least one for itself. How did it do so? Easily enough! Exploring the catacombs of Rome, it collected right and left all the skeletons that came in its way, giving them names haphazard and surrounding them with marvelous stories. So great, however, was the haste and hurry, that bishops and priests went on repeating the same names and same stories for different localities. Hence, there arose in the church this extraordinary state of matters that some saints have many bodies, besides quantities of arms, legs, hands, and fingers. St. Peter himself has three bodies, one under the high altar at Rome, one at Constantinople, one at Cluny, and fragments in five other cities. St. Andrew has five complete bodies and the head of a sixth. St. Pancreas has twelve bodies, all genuine, as attested by papal bulls recorded at shrines where they are kept. Mary Magdalene has four bodies, and the relics of her hair would make many wigs.

All relics are supposed to have power of healing and performing miracles like San Gennaro. The relics of the true cross scattered over the world would make many

[1] Quoted in Alexander Robinson, ***The Roman Catholic Church in Italy.***

crosses. Then, there are teeth, fingers, bones of the Virgin, numerous milk-bottles with which she fed the infant Christ, and pieces of her veil. The handkerchief of St. Veronica, with which she wiped the Savior's face and which bears the imprint of his countenance, is exhibited from a high gallery in St. Peter's during Holy Week and venerated by the faithful who bow and cross themselves. Every Catholic church desires to possess at least one relic. Some have many and have derived fame and wealth through the pilgrimages of thousands who come to worship or to be healed by the sacred relics. New York City, even, has its bone of St. Ann, supposed to heal cripples.

The Italians are not without their accustomed sense of humor even in regard to relics. De Sanctis tells of how the custodian of the Vatican relics made a poor, ignorant priest believe that among the relics was a feather from the wing of the Archangel Michael, which he lost while fighting Satan. The poor priest wished to see it, so the custodian finally took a swan's feather, tied it with a ribbon, and, stamping it with the official seal, gave it to the credulous priest, who was nearly beside himself with joy at his treasure.

It is only fair to state that intelligent, spiritually-minded Catholics—and there are many in Italy—are digusted with this state of affairs, but the sincere efforts of many earnest souls to cleanse the church of superstition and make religion a spiritual, vital, moral force in the life of the individual and in society have resulted in excommunication for those who make their views too public.

Protestant and Catholic Teachings

The Protestants hold that God's truth should be free to all. All can and ought to learn to read and think for themselves on religious matters. The Protestants believe

in education, teaching the Bible, and training the conscience and will to discern and decide for the truth.

The Catholics hold that their church is the sole repository of truth and it is its function to dole it out to the people, as a mother gives what she thinks is necessary to her children. No matter how well educated a man may become, and how well able to decide for himself in other matters, he is still a child when it comes to religion and has no right to question the decision or authority of the church, no matter how it may conflict with his reason. This is the great battleground of modernism in the Roman Church.

The Protestant churches teach loyalty to God and country, and freedom for the individual. They have no Index, no barred books, and they are not afraid to have their members talk religion with any one. Truth will conquer by its own force, if only freedom of access to it is allowed to men.

The Roman Catholic Church teaches obedience and loyalty to itself as the highest authority. If there is any question between conscience and the teaching of the church, follow the teaching of the church. But we have only one criterion by which to judge the superiority of one form of religion over another, and that is by the type of character it develops. "By their fruits ye shall know them." The subject of salvation, how it is attained, and what are its logical results, occupies the central position in Protestant teaching. Salvation means faith in and attachment to the personality of Jesus Christ, and the domination of the life by the Spirit of God so that sin in the life is gradually overcome and service reigns in its stead. This means the development of a moral character. According to the practise and teaching of the Roman Church, salvation consists in avoiding the consequences of sin. Here is a quotation from "How to Make a Mission," by one of the Paulist Fathers: "Recognizing the fact that man is prone to sin, what has the church done? She has opened the treasure of her indulgences and she says to her sinful children, 'Come, fear not, I will

open a way to you, satisfying God for your sins. Do this good work, say these devout prayers, and I by the power vested in me will grant you a plenary indulgence. That is, I will take away all that debt which you owe to the justice of God for your sins.' "

The church further teaches that the priest is indispensable to any who desire to enter heaven, and hence the necessity of extreme unction, the last rites administered to the dying.

Here are some of the cardinal principles taught and practised in the Roman Church:

1. There is no salvation outside of the Church of Rome.

2. The child who dies unbaptized cannot enter heaven because of original sin which is washed away by baptism.

3. Forgiveness of sin is dependent upon confession to a priest and the performance of the penance which he may impose in granting absolution.

4. Penance may be removed from the penitent by obtaining a plenary indulgence, and indulgences are far more numerous to-day than in the time of Luther.

5. Partaking of the communion, attendance upon mass, performing pious works, and advancing the interest of the church are all means whereby merit is acquired which may be applied to satisfy God for the sins one commits.

6. Priests are the only channel of divine grace to men, regardless of the moral and private life of the priest.

7. The Bible is a pious book, but the church is superior to it, because the church produced the Bible.

8. A clear distinction is made between venial and mortal sins.

9. Masses said and paid for will liberate souls from the sufferings of purgatory.

10. Objects of indulgence have magic power to heal and even deliver from the power of justice.

The following are quotations from the new Catholic catechism:

Art. 127. The pope alone is infallible when he decides what all Christians must believe and practise.

Art. 129. Out of the (Holy Catholic) Church no one can be saved, because she alone was founded by Christ to save men.

Art. 131. . . . *Application.* Give thanks to God that you are a member of the Catholic Church. If you live as a good Catholic you will also die as such and go to heaven. If not, you will be punished in hell more severely than the pagans. Pray for the conversion of heretics and infidels.

Art 137. Only God can forgive sins and those to whom God has given power. This power God gives to bishops and priests.

Art. 138. Sins are forgiven by the sacraments of baptism and penance. *Application.* In baptism you are cleansed from original sin. If you have committed grievous sin after baptism, the only salvation is the sacrament of penance. (This is, of course, imposed by the priest after confession, and usually takes the form of alms-giving to the church treasury, and additional prayers.)

Art. 139. We help the poor souls in purgatory by prayer, good works, indulgences, and especially by the holy sacrifice of the mass.

In answer to the efforts of sincere Catholic modernists who are trying to reform the Catholic Church, we may quote the view of the hierarchy from *The Faith of Our Fathers* by Cardinal Gibbons. On page 95 we read: "The church is not susceptible of being reformed in her doctrines. Like all God's work, it is perfect. It therefore is incapable of reform. Is it not the height of presumption for men to attempt to improve the work of God? Is it not ridiculous for the Luthers and the Calvins, the Knoxes and the Henries [he is referring to Henry VIII of England] and a thousand lesser lights to be offering amendments to the constitution of the church, as if it were a human institution? . . . If,

as we have seen, the church has authority from God to teach, and if she teaches nothing but the truth, is it not the duty of all Christians to hear her voice and obey her commands?"

It makes no difference whether intelligent Catholics accept all these principles or not. They are taught to the common people. It is a fact that a religious system based on such teachings cannot produce highly developed spiritual and moral characters. There are Catholics that are highly spiritual, but they are so in spite of the system. There are professing Protestants who are not nearly as good as some Roman Catholics, and yet the Protestant system, carefully observed, tends to produce characterful people. One of the dangers from Romanism is the tendency to lower the moral and ethical significance of the Christian religion.

Breaking Away from the Faith of the Fathers

No great movement comes about without a long period of preparation. The seeds for the present religious upheaval and indifference in Italy were sown many centuries ago. Indeed, they began to grow as far back as the second and third century when vital religion was gradually transformed into a system of externals and when salvation was based upon what one *did* rather than upon what one *was*. The Renaissance broke the backbone of authority and the Reformation set up the ideal of real religion. Italy would have taken an active part in the Reformation had there been any power whatsoever that could protect those who wished to follow Christ according to the teaching of the Scripture. Germany had her princes; Switzerland had her Canton rulers, while England had her Cromwell, and Holland, her William the Silent. Italy had no outstanding insurgent leaders to arrest the terror of the Spanish and Italian Inquisition. The Roman Church was able to root out so completely the heretical representatives that outside of the

THREE TYPICAL HILL TOWNS OF CENTRAL AND SOUTHERN ITALY

little Waldensian valleys none of the Protestant groups have persisted to our times. The Council of Trent, without reason or proofs, asserted what the church taught regarding certain religious matters, and all those who refused to accept the dictates of the church were anathema, and, if they were not killed outright, their lives were made intolerable by persecutions of body and spirit.

History is full of the awful things that were committed in the name of religion. People in south Italy and Sicily, kept in ignorance and threatened with torture and death if they dared to oppose what the church said, thought best to keep silent. But when Italy was united and religious toleration was declared throughout the kingdom, professors and students made known to the world that they did not wish to stultify their consciences, and so they declared their opposition to the church, and in their eyes, therefore, to religion. At the present time the vast majority of university professors and students are avowed atheists.

Effect of the War on the Religious Situation in Italy

Mr. Gino C. Speranza, a New York lawyer who is the special correspondent of *The Outlook* on the Italian front, finds that the war is leading Italians, as it has English, French, and Belgians, to think more seriously on the meaning and destiny of life. He finds an increase in religious practise, a turning of men's minds to God, and a quiet, calm religious faith among the soldiers, but he adds, "If the test is made of a closer adherence and devotion to the sovereign pontiff, the religious fervor has declined." He is also interested in anticipating the influence which the contribution of many hitherto indifferent "intellectuals" will make upon religious thought after the war.

Protestant Christianity in Italy

The history of Protestantism in Italy is written in blood. The inquisition, cruel edicts, and persecutions of various forms have wrought havoc among seekers for religious truth. Popes, kings, and dukes have vied with each other in their efforts to root out heresy from the peninsula. The absolute power of the Roman Church during the thousand years prior to the unification of Italy explains why New Testament Christianity did not get a permanent footing there. When such men as Arnold of Brescia, Giordano Bruno, Savonarola, and a host of other lesser known heroes raised their voices against the false positions of the church, and against the unchristian lives of prelates, the stake and the dungeon closed their lips forever. Italy has remained nominally Roman Catholic to our day because of the mailed fist of the vicar of Christ.

The evangelical colonies of north as well as of south Italy were hewn to pieces by the fanatical soldiery of the church. The unity of the church was maintained by letting no one live who dared to differ from her. The savage slaughter of the Waldensians known as *"Le Pasqua Piemontese"* in 1655, made such an impression upon the outside world, that Cromwell threatened to intervene unless the awful butchery of men, women, and children ceased, and the great Milton wrote his famous sonnet, "Avenge, O Lord, Thy Slaughtered Saints."

Permanent relief, however, came in 1848 when Carlo Alberto issued his famous edict of emancipation. While the Roman Church was still recognized as the state church, the dissenting Waldensians were restored to civil rights and once for all the evangelicals of the Italian kingdom were protected against further civil persecution.

Waldensians

And yet, in the face of serious obstacles during the past forty-five years, the Waldensian Church has established

many churches and institutions. At the present time the Waldensians report 20,519 members, 70 pastors, 6,408 Sunday-school pupils, and an annual contribution to their own work of $34,000. The church also maintains a theological seminary, three religious papers, schools for girls and boys, and two lace-making schools for young women.

Evangelization is the chief business of the Protestant church in Italy. But each of the denominations at work lays special emphasis upon some one feature of the general task. The Waldensian Church, because of its Protestant inheritance, has secured the position of primacy in the personnel of its ministry. The missionary pastors are all drawn from the Waldensian valleys, where they receive a good general education and are then sent to the theological seminary in Florence, where they have access to *L'Istituto dei Studi Superiori* for advanced work. Due to the assistance of generous friends in England, Scotland, and America, the Waldensian Church has been enabled to equip itself with good, churchly buildings. Through the bequests of Mr. John S. Kennedy of New York, a large, cathedral-like church has been built in Rome, not far from the Vatican itself, on ground made sacred to Waldensians by the death and suffering of their martyrs. The Protestant propaganda in Italy as a whole began in 1870 when the temporal power of the Pope came to an end and the soldiers of Victor Emmanuel entered the Eternal City through the breach made in the ancient walls of Rome.

Baptists

Among the first of the denominations of America to respond to Italy's religious needs was the Southern Baptist Convention. The Rev. George B. Taylor, sent out by the mission board of that denomination, gave thirty years of his life to the task of Italian evangelization. He had difficulties to encounter of which only those nearest to him were aware, but he was able with his own eyes to behold the fruit

of his labors. During his lifetime a score of churches and missions were planted in various parts of Italy, a religious weekly was established, and a theological seminary was inaugurated under the leadership of the Rev. D. G. Whittinghill, who is still its president.

The Rev. Everett Gill and the Rev. J. P. Stewart have been in charge of the strictly religious work, the former caring for the churches in the north, the latter for the southern churches. Dr. Whittinghill, in addition to his duties as president of the theological seminary, has general direction of the department of publication.

According to the last report, the Baptist mission in Italy has 32 ordained Italian pastors, 46 churches, and 70 outstations, with 1,362 members, 40 Sunday-schools with 1,144 pupils, a theological seminary, two religious papers, and a monthly religious review.

One of the outstanding features of the work of the Baptist mission is the publication of a series of volumes on vital topics. These are meeting with general approval. The two volumes, "The Baptists" and "Faithwards," have had a circulation of 4,000 copies, and 500 copies of the former were sent to well-known priests, some of whom wrote of their appreciation of the work. But it is the monthly religious review, *Il Bilychnis,* that has met with the greatest success. Men in all ranks of society are glad to read its message. It is sold in forty of the principal book-stores in Rome, while among its subscribers are professors of universities, one hundred teachers of gymnasiums, lyceums, and technical schools, 115 Roman Catholic priests, nearly all the evangelical ministers in the country, and several members of parliament, including ex-Prime Minister Luzzatti. *Il Bilychnis* is the leading review of Protestantism in Italy and is doing much to spread Protestant religious ideals among those who are the creators of public opinion. Some of the leading modernists, deprived by papal ban of their

own organ, *Il Rinnovamento* of Milan, contribute valuable articles on modern scientific research, philosophy, and politics.

Methodists

Three years after the Italians became masters of their own country the Methodist Episcopal Church of America responded to the call from Italy. In 1873, the Methodist mission in Italy was established by Dr. Leroy M. Vernon, who was in charge until 1888. The principal figures of this enterprise are Bishop William Burt, Dr. N. Walling Clark, and Dr. Bertram M. Tipple. Both Bishop Burt and Dr. Tipple have been honored by the king with the title of *cavaliere* because of the splendid work they have done for Italy.

Dr. Burt was in charge of the religious work until 1904, when he was elected bishop, and was succeeded by Dr. Clark, who had been for many years at the head of the educational work. Dr. Clark's place was ably filled by Dr. Tipple. Two of the district superintendents are Italians, Rev. Vittorio Bani being in charge of the Milan district, while Carlo M. Ferreri cares for the Naples district.

In addition to its regular work of evangelization, the Methodist mission has established schools which are attracting general attention because of their scholarly efficiency and high moral tone. Crandon International Institute, a modern school for girls which occupies one of the most commanding sites in Rome, has had among its students daughters of the most distinguished families of the city. The Methodists have built three large buildings in Rome. One structure of five stories on *Via Venti Settembre* furnishes quarters for the Italian and American churches, the day and boarding school for boys, the theological department, the printing plant, and splendid apartments for some of the

workers, while the other two buildings situated on *Via Savoia* house the International Institute for young women, which has been well called the Vassar of Italy.

But the proposed new *collegio* on *Monte Mario* is destined to be the most effective institution for the establishment of Protestant Christian ideals in Italy. This is to be a real college. Aside from its regular classical and cultural subjects, it will include a science hall, an agricultural building, a music school, an art department, an industrial building, and everything that will make such an institution of the highest value to the Italian people. The crown of it all will be a splendid chapel, the gift of the Epworth League of the second General Conference district in America. "The last available hilltop in Rome is now owned by Methodism. On this strategic summit Methodism proposes to train the vital Christian statesmen for the coming millions of the Mediterranean."

The Methodist mission in Italy has 76 pastors and local preachers, 3,212 full members, 1,025 probationers, and a Sunday-school membership of 2,811. It publishes a weekly religious paper for young people, the *Evangelista,* maintains a theological school, a boys' secondary school and industrial school, two schools for girls, six elementary schools, and a publishing house. It has a fund for disabled ministers and holds title to property valued at $1,000,000.

The children of the inventor Marconi attend the Methodist church and Sunday-school in Bologna, and two of them are now pupils of Crandon Institute. The Garibaldi family is Methodist. Italia Garibaldi, a granddaughter of the patriot, has done much for blind children and has taught in the girls' industrial school in Rome. Her brother Bruno was educated in the Methodist boys' school in Rome, and when he was killed in action in France, his countrymen gave him the tribute of a public military funeral in recognition of his heroic service.

Interdenominational Institution

The Savonarola Institute for converted priests was established in Rome in 1912 by Dr. Walling Clark. It is under the direction of a board of managers having representatives from all the Protestant churches, and provides instruction in the Bible and in practical subjects for men who leave the priesthood for reasons of conscience. More than forty ex-priests have been aided by this movement, and some of them are now occupying positions of large influence and usefulness in the Protestant churches of Europe and America.

Impact of American Protestantism on Italy

Soon after evangelical churches commenced work among Italians in America, the effects were seen in Italy. The first missionary pastors were converts who came from Italy, but by their labors America soon began to repay Italy. Here and there an Italian converted in America returned to Italy, and did not hide his light under a bushel, but faithfully proclaimed his new-found faith in Jesus as his Savior. Sometimes these humble messengers were ostracized by their families and friends, persecuted until they returned to America. In other places their townspeople listened first with curiosity to the American religion, and later with such interest that many were converted. A peasant of Calitri was converted at the Baptist mission in Hartford and became an earnest Christian. When he returned to his family in the little hill-town of southern Italy, he labored tirelessly to bring his townsmen to Christ, with the result that a church was formed with a membership of half a hundred which has since grown to several hundred.

One of the members of a Methodist Italian Church in New York went back to see his relatives in Albanella, south of Naples, and eagerly told them of his new friend Jesus. The priest tried to set the people against him to stone him as a heretic, but he was not daunted. Although he could

only read the New Testament with difficulty he gathered his friends in his own room and taught them all he knew about the Son of God. In the course of a year, twenty-five had been well established in the fundamentals of the gospel. This simple but effective preacher felt his own insufficiency to give his friends further light, so he asked a missionary from Naples to visit his group of believers. During the following year this group so increased in numbers that the district superintendent at Naples sent his own son to minister to the congregation, brought together by a zealous peasant. The Roman Church viewed with alarm the growth of this church, and a prominent theologian, and later, the bishop of the diocese visited the town to stem the tide. They threatened and warned the people against the "diabolical, heretical propaganda," but the earnest, upright life of the converted Italian from America had not been unnoticed. The new pastor could find no hall large enough to hold all the people who flocked to his services, so he asked the authorities for the use of the public square. The whole town turned out to hear him. After another year's work, a church with 300 members was organized, a school was established, and to-day Albanella is rejoicing in the liberty of the light which is in Jesus Christ. All this was made possible by the conversion of a humble day laborer in an American mission.

An Abruzzese was converted in a Methodist mission in Astoria, Long Island, and when he returned to visit his native Sale among the Abruzzi mountains, his first concern was to preach the gospel of glad tidings, the truth that makes men free. He had very little education, but could read the New Testament, which he always carried in his pocket, and read to all who would listen to him. In a short time forty persons became deeply interested, but when the grain crop failed, and the priest announced from the altar that it was due to the presence of a heretic among them, the people were so enraged they sought to kill him.

But as time went on, here, too, his daily life won them, and to-day there is a church and day school conducted by the Waldensians, who have also sent a Bible woman to work in the homes. Such instances as these might be multiplied indefinitely.

The effect of Italian evangelization has been felt in all parts of Italy. Scores of missions and churches have been made possible because of one or more returned converted immigrants. The freedom of America has made these humble people bold in proclaiming the truth. One of the religious leaders of Italy said: "You brethren in America can do much for the evangelization of Italy. Indeed, our work here is largely dependent upon what you do in America. Your converts have more enthusiasm and more abandon in their efforts to reach others. Why, I have marveled to see a poor peasant talk about Christ with all the frankness and passion of his soul to people who ordinarily would not listen to such a man, but they could not help appreciating his earnestness and conviction. Our men, subject as they are to the social barriers and class distinctions, do not dare approach any save those in their own class. But even then they do not compare with the converts from America. Your converts have more living faith; they are willing to take God at his word. They are willing to make sacrifices for their religion. Your Protestant atmosphere puts iron into the blood of our Italians when they are converted.

"Then, too," he added, "having come in contact with American Christianity, they have higher ideals for their private life. We find that many of the converts from America believe that it is not right to drink or smoke. They have ideas of the sacredness of the Sabbath which are difficult for us here to attain, and I believe they have in general a clearer conception of the value of truth. Tell your people in America that the best way for them to convert Italy is for them to convert the Italians in America. The man

who is converted in America cannot keep still. Through letters and visits the gospel of Christ is getting a large hearing here in Italy."

Summary of Protestant Work in Italy

The work accomplished by the evangelicals may be briefly summarized. There are at present about 25,000 Protestant church-members, a majority of whom are in the Waldensian valleys, about 200 church organizations, a still larger number of mission stations, three theological schools, a goodly number of day and night schools, about 200 Sunday-schools, three publishing houses, six newspapers, two religious reviews, several orphanages, Bible women and colporteurs. The work up to the present has been extensive rather than intensive. The churches generally have little prospect of immediate self-support.

General Effect of Protestant Work in Italy

The efficacy and reach of forty-six years of Protestant effort by the various religious bodies at work in Italy are not to be measured by the actual results attained in the number of converts. The total annual increase is small compared with the sum spent, but there are results of the Protestant propaganda in Italy which cannot be fairly tabulated.

It is fair to state that the presence of the Protestant church in Italy, with its schools, its religious press, its public addresses, and the free distribution of the Bible, has been a very large factor in bringing about the modernist movement. The existence of the Waldensian, Methodist, and Baptist churches in that country has served as a strong protest to existing institutions and unfounded pretensions. This has all tended to impress upon the minds of the people that there are conceptions of religion other than those maintained

by the Roman Church. Little by little, English and German works on modern religious views were translated and put on sale in the chief book-stores of Rome. While great care has been observed that heretical literature be kept from the reach of the priests, ideas and views once set in motion cannot be completely smothered. The results of modern Biblical criticism have found their way into the hands of not only the cultured laity but also the cultured prelates.

One of the evident results of Protestantism in Italy has been the publication of the Gospels and the Book of Acts in the Italian language by the Society of St. Gerolamo, which was organized for that special purpose within the Roman Church itself. Several popes prior to 1889 had declared it to be a sin for the laity to read the Bible. As late as 1869, persons were arrested within the papal states for presuming to read the Bible, even in family worship. Travelers were searched as they entered Rome, and if they possessed Bibles, the books were confiscated. Both Pope Pius IX and Leo XIII declared ex cathedra that it was unlawful for Catholics to read the Bible.

But in 1898 Leo XIII sanctioned the establishment of the Society of San Gerolamo, for the above-mentioned purpose, and in the preface of that publication each Catholic is promised one hundred days' indulgence if he reads the gospel each day. What brought about the change in attitude? It certainly was not the conviction that the Gospels are an indispensable help to the religious life. The change was caused by the Protestant propaganda, the preaching in season and out of season that the preachers were not proclaiming their own thoughts but the word of God. With time this had its impression. Faithful Romanists insisted on having the word of God too.

The results of the experiment were not favorable to Catholicism. People became too inquisitive. The Protestants bought up thousands of copies and distributed them free of charge to the people. In a few years over 4,000,000

copies were taken up and other millions could have been used, but suddenly the society was suppressed, and not another copy is now available. The Roman hierarchy had learned to its sorrow that, even when annotated, the freedom of the word of God proves disastrous to the Roman institutions. Garibaldi had said years before that the open Bible was the mightiest weapon against the pretensions and aggressions of Rome.

IV

THE ITALIAN AS A CITIZEN

What do you suppose this undesirable immigrant thinks of America and Protestant Christianity? What has he reason to think in the light of his previous dreams and present realizations? What does Protestant Christianity do for him from the time he reaches America? What will he learn of our free institutions in the tenement slums or labor camps, or from "bosses" who treat him as cattle, that will teach him to prize American citizenship, desire religious liberty, or lead a sober, respectable life? If we are in earnest about the evangelization of the immigrant we must put ourselves in his place occasionally, and get his point of view.

—H. B. Grose, *Aliens or Americans?*

THE FLOWER FACTORY

Lisabetta, Marianina, Fiametta, Teresina,
They are winding stems of roses, one by one, one by one—
Little children who have never learned to play:
Teresina softly crying that her fingers ache to-day,
Tiny Fiametta nodding when the twilight slips in, gray.
High above the clattering street, ambulance and fire-gong beat,
They sit, curling crimson petals, one by one, one by one.

Lisabetta, Marianina, Fiametta, Teresina,
They have never seen a rose-bush nor a dewdrop in the sun.
They will dream of the vendetta, Teresina, Fiametta,
Of a Black Hand and a face behind a grating;
They will dream of cotton petals, endless, crimson, suffocating,
Never of a wild-rose thicket nor the singing of a cricket,
But the ambulance will bellow through the wanness of their dreams.
And their tired lids will flutter with the street's hysteric screams.

Lisabetta, Marianina, Fiametta, Teresina,
They are winding stems of roses, one by one, one by one,
Let them have a long, long play-time, Lord of Toil, when toil is done!
Fill their baby hands with roses, joyous roses of the sun.

—Florence Wilkinson.

IV

THE ITALIAN AS A CITIZEN

To a spectator in the visitor's gallery at Ellis Island, watching the long lines of strange peoples coming up from the barge and filing slowly through the aisles in the hall below, come inevitably the questions: Where do they come from? What was their life in the old world? Why have they come here? What is this one's ambition, that one's purpose? What awaits them? Will it be as they hope, something better than they have ever known, or will they wage here a losing fight with poverty, lack of governmental protection, and injustice?

Disadvantages in Italy

Poverty

Our Italian immigrants are largely from southern Italy where centuries of oppression, misrule, and neglect have brought about abject poverty. For two thousand years Italy has been a prize for which many nations have contended. Greeks, Romans, Saracens, Goths, Normans, Spaniards, French, and Austrians, each in turn, have coveted the spot. It formed a domain which has been divided, united, and subdivided again, and handed over from one prince to another oftener than any other state in Europe. Never until the wars of liberation which resulted in a united and independent Italy forty-six years ago, did those in power have the slightest regard for the welfare of the people. Their only consideration had been to exploit them. On the one

side the great land barons, whose holdings date from feudal times when the peasants gladly entrusted their land to the great lord in return for protection in his castle or leadership in times of war; on the other, the Roman Church—together making it impossible for the peasants to gain more than a scanty living from the soil. In summer when fruits and vegetables abound there is little actual hunger, but in many a peasant home one meal a day is the rule in the winter. In addition to high rents to be paid to the landlord, or low wages of fifteen or sixteen cents a day if he worked for the landowner, the peasant had many religious obligations to meet, all of which cost money, and then if he had anything left, taxes would surely take it. Italy entered the world of nations a poor country, with all the needs but few of the resources of a modern European state. She has made rapid strides, as we saw in Chapter II, in creating a first-class army and navy and building thousands of miles of railroads, in matters of public health, in education, in encouraging art, music, and physical training, but all these require vast sums of money, and these she has raised by an established and minute system of taxation which Prof. Villari calls "progressive taxation, topsy-turvy—the less a man has the more he pays." On the theory that each must do his share equally, all necessities are taxed and all luxuries exempted. But how does it work out? The rich landlord pays no tax on his riding horses, but the poor peasant is taxed for his donkey, his necessary beast of burden. Works of art are, of course, exempt, while the peasant must pay a tax on everything he raises and everything he buys. Under such circumstances it is almost impossible to save and to rise in the world.

Social Status

Even if a peasant, working early and late, and blessed with many sons to help him, succeeds in earning enough to buy a piece of land and have some measure of comfort, the

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THE AMERICANIZATION OF THE HOME

An Italian Tenement Family
An Italian Baptist Deacon and His Family

social distinctions are so strong and firmly fixed in Italy that he must be a man of extraordinary genius, a Garibaldi, who can rise above them. The peasants bow humbly to the *signori* and make way for them if they wish to pass. No gentleman thinks of carrying his own bag or any parcel in Italy, only peasants and *facchini* carry luggage, and they are often loaded down like beasts of burden. A peasant can never hope to be anything more than a peasant in his native land.

Lack of Education

There has been little attention paid to education in the south until recent years. Here, as in the economic and social life, the greatest contrasts are found. Emigration to America has created a desire, however, to know how to read and write well enough to answer the letters from America. When this is acquired the children leave school. I found one town with hundreds of children in school, yet only six in the sixth grade. Italian statesmen are greatly interested in the passage of the Burnett bill with its literacy test by the Congress of the United States. Says one writer, "It may help to solve our problem of rural education. If a man must read and write to enter America, the peasants will demand that the communes furnish them schools."

These, then, are the conditions that cause thousands of able-bodied young Italians to leave home and try their fortunes across the sea.

Unequal Opportunities in America

The place the Italian is making for himself in America is an indication of his persistent industry and genuine worth. Only those intimately acquainted with his life can know the fierce struggle and the difficulties met and conquered in the new world.

Ignorance of Language

Ignorance of our language and the lack of a good general education are serious handicaps, but, in addition, the majority of the immigrants come from country towns. They are agricultural workers and, coming to the cities, must take the heaviest, poorest-paid work which requires no skill. Their predecessors from northern Europe look upon them with dislike. It is true they have pushed the Irishman up and out of the ditches, and have taken from him the job of building the railroads and cleaning the city streets. But they have done this through no "pull," but because they are better workers, steady, sober, faithful, and less troublesome. They accept a lower wage, but that is because $1.50 looks large to an Italian who earned twenty cents a day in Italy. Even if he realizes that this wage is small for his needs here, he is so eager to work and so afraid of being idle that he will take what he can get.

If a skilled mechanic, student, or literary man comes over here, unless he finds employment with an Italian firm, he is also greatly handicapped. I have found skilled workmen, even a professor, digging in the ditch, and a man who had spent several years in college, in a factory, because they knew no English.

Economic Handicaps

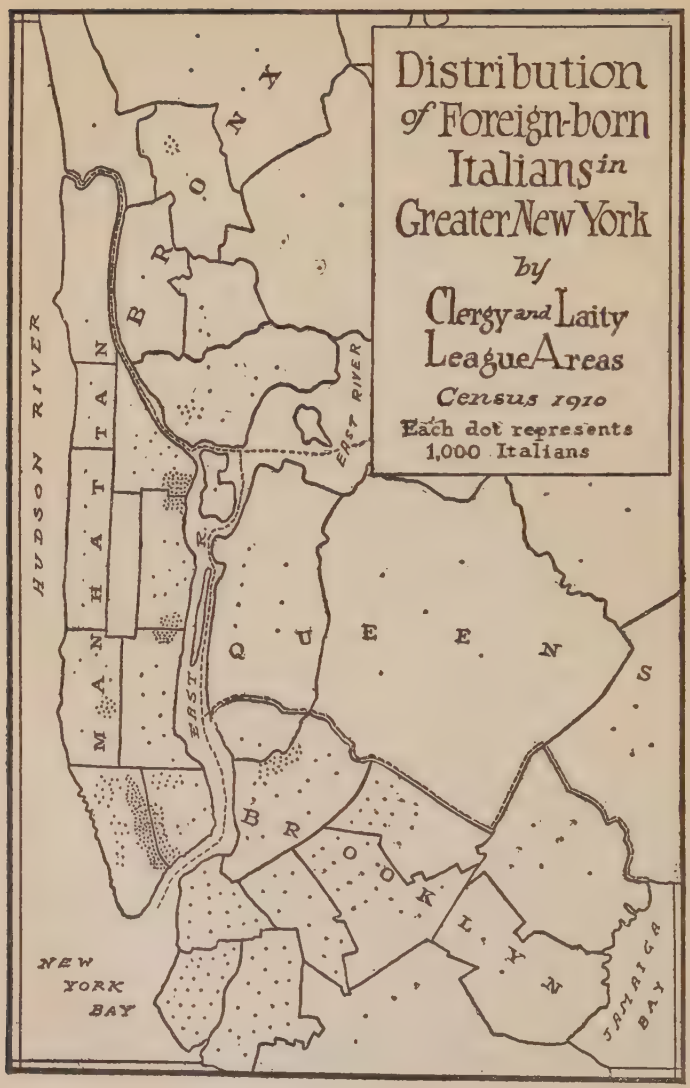
Two other difficulties that beset the path of the Italian are high rents and irregular employment. Low wages and a thrifty desire to save something compel the Italian when he first lands to find the cheapest shelter. But even this is high in proportion to his income, $13 to $14 for three and four rooms, $16 to $21 for five and six rooms, and $5.00 to $8.00 for two rooms. Some pay from one third to one half of their income for rent. Economists tell us that not more than a sixth or a fifth should be paid. Irregular employment is another obstacle to progress. Several days or even weeks may elapse between digging in the subway and build-

ing a macadam road, or in a factory a dull season will throw hundreds out of employment for months. Then he must live on his savings, and when these fail, he goes in debt to the provision store or borrows from his friends. To his credit it must be said that, when he finds work again, his first care is to pay off his debts.

Volumes might be written on the pitiable conditions of the tenements that thousands of Italians call homes. "The home is the key to good citizenship." The question is often asked, "Why do these people crowd together in the cities? Why don't they go out into the less populous states and find work?" The answer is simple. "Their ignorance of our language constrains them to hard labor in factory or gang until they are able to make their services otherwise valuable to American employees. In such work they can be readily directed by Italian foremen, and the average immigrant shrinks (is ashamed, he says) from exposing his ignorance to any but his own countrymen. He has reason for this in the common lack of patience with his supposed dulness and blunders. I have heard Americans, otherwise apparently rational, shout at Italians as if bellowing would make spoken English more intelligible, and swear at them as if ignorance of English was an unspeakable offense. The Italian is sensitive to ridicule and feels the injustice of abuse keenly, whether he resents it openly or not. Hence he is slow to venture alone in a strange community or to seek employment on a farm until he is able to speak English with considerable fluency and has become well acquainted with American ways and requirements. The clustering in cities is attributable not only to his fondness for social life and his lack of money to enter country life, but to the lack of invitations with any assurance of patience or sympathy."

Clannishness

And what is more natural than this "clannishness" of which they are accused, undesirable as it seems? Were


Distribution of Foreign-born Italians in Greater New York by Clergy and Laity League Areas
Census 1910
Each dot represents 1,000 Italians
BRONX
MANHATTAN
QUEENS
BROOKLYN
HUDSON RIVER
EAST RIVER
EAST R.
NEW YORK BAY
JAMAICA BAY

five thousand Americans in Rome, they would be apt to settle in one quarter and do business in that quarter. Race feeling, habits, and tastes would make this natural. It is exactly the same with Italians. They prefer to live among their own people if possible, and if enough are in one neighborhood, they will continue to keep up their distinctive habits and local feasts, a true "little Italy." If Italians are employed in manufacturing establishments, they seek lodgings near their work to save carfares or long walks, and for this reason there may be clusters of Italian tenements in widely separated quarters of a city. Hence every large city has at least three or four separate Italian colonies, as we call them. Every rural Italian colony was established by a group of a few families, five to thirty or more from the same region, and as they prospered on their farms letters to the homeland brought friends and relatives to augment the colony. It would be impossible to launch such an agricultural colony in any other way. As the Italians have been accustomed to work in the fields and are successful in farm life, it is exceedingly desirable both for the purpose of developing the resources of this country in the South and West, and of relieving the poverty and moral menace of the overcrowded slum, to establish, under governmental protection, an intelligence bureau which would give trustworthy information about available land and its suitability for Italian colony life. Although the Italian does not state his requirements, still he likes to feel assured at least of school privileges for his children.

Crime

The worst enemy of the Italian has to admit that he is industrious, sober, and trustworthy, and that he earns what he gets. The fact that he is charged with committing crimes of a violent character should not prejudice people against the entire Italian population. Most such crimes are

of a momentary passion and are usually due to drink, cards, and women. They could be greatly reduced, were justice meted out to every criminal and were political influence abolished from the judge's bench. The foreigner has learned the tricks of the trade as they are practised here in America. He is convinced that money will give him exemption from the law.

Mafia and Camorra

The mere mention of these words produces terror in the minds of many Americans who have the impression that every Italian is a member of these dread organizations and that they are always seeking a favorable opportunity to rob or slay their unsuspecting victim.

"The American people have heard so much about the criminal tendencies of the new immigration that they have come generally to accept as gospel truth the oft-repeated statements that the aliens coming to America are distinguished by their criminal tendencies. And yet every investigation that has been made points to the conclusion that if there is any difference between the immigrant and the native American in this regard it is in favor of the foreigner rather than against him." [1]

Ninety-nine per cent. of the Italians in America are clean in life and law-abiding, and are themselves anxious to rid the world of the Mafia pest. The chief reason why many do not cooperate with the police in revealing crime and criminals is because due punishment is rarely meted out to the guilty. Says one writer, "The Camorra is no casual growth. It is the almost inevitable outcome of the squalid misery, the physical degeneration, the appalling wickedness of sections of the Neapolitan population."

Professor Villari says, "It is the natural and necessary form the social state of Naples takes. The Mafia in its true sense is a group of small gangs, each gang consisting

[1] Frederick J. Haskin, *The Immigrant,* page 147.

of not more than a dozen members. It is a kind of criminal aristocracy, rarely drawn from the very poor, generally from men of the smaller proprietor or small tradesmen class. This form of criminal organization is now found only about Palermo, and the sulfur districts of Girgenti and Caltanissetta." [1] But it is the common opinion of Italians in Italy as well as in America that this blackmailing and criminal organization is rapidly disappearing.

"Italy is many thousand miles from Chicago, but Italy punishes criminals for crimes committed in Chicago. It is safer for a Black Hander to murder in Chicago and stay in Chicago than it is for him to go back to Italy. Here, in the first place, he is rarely convicted. If he is convicted, it is for an indeterminate sentence, and he is out again in a few years on parole. But if he goes back to Italy, he fairly steps into the door of a prison. And once in, he remains in." [2]

It is a significant fact that the greatest amount of Italian crime is in the cities where people live huddled together and children have no playground but the streets with their lure of saloons, pool-rooms, and moving pictures. In the country districts Italian crime is almost unknown. An American living in Hammonton, New Jersey, near a very large farming colony of Neapolitans, says that, if out late at night, he has far less fear of the Italians than of some toughs of his own race.

We might also assist in reducing Italian criminality by cooperating with the Italian government in preventing criminals from landing upon our shores. Instead of Italy's opening her prison doors to flood our country with her criminal class, she is making every effort possible to keep them at home. In the first place, no Italian can secure from his government a passport if he is a fugitive from justice; and in the second place, Italy furnishes to every prospective emigrant a document, *fede penale,* which shows whether the

[1] Villari, *Italian Life in Town and Country.*
[2] Chicago *Tribune.*

holder has ever committed a crime or in any way has come under the condemnation of the law. Indeed Italy has gone so far as to spread the news all over the country that this *fede penale* is required of every Italian immigrant entering the United States. Here, then, is a splendid opportunity for us to protect ourselves from the criminal class. While we have raved about the Italian immigrant and have condemned the entire Italian population in America, we have not been sensible enough to use this simple expedient which would have rid us of all who had already entered a life of crime before coming to America.

The Saloon

Undoubtedly the saloon or café plays too large a part in Italian life. In Italy every one, old and young, drinks the light grape wines freely, but there is very little drunkenness; the people are temperate. But in America, Italian wine is too expensive to drink and the cheaper, intoxicating beer is used instead. The sociable nature of Italians and the lack of any other club or gathering place draw many to spend their evenings in saloons. Drunkenness, therefore, is on the increase and is one of the evil influences of American life which Italians carry back to their native land. Gambling and other games of chance are some of the chief vices of Italians. A heated dispute over cards has frequently led to the quick and violent stabbing affrays that the newspapers luridly publish.

It is a sad commentary on our boasted Americanizing process that the great majority of criminals in America are not the foreign-born parents of any race, but their American-born descendants. As children they play craps in the streets, play truant from crowded schools, haunt saloons and pool parlors, and become infected with the desire for easy money by the penny prize packets given with candy or the lucky number guessing cards at cheap cigar

and stationery stores. They drift into a gang under the leadership of an older boy, become cigaret and drug users, learn crime from their leader, and do his work for him until perhaps one becomes strong enough to break away and lead a gang of his own, when he becomes a dandy, swaggering about the streets while members of his gang commit the crimes he plans.

The cause of this is not hard to find. Apart from the lure and demoralizing effect of life on city streets, the real reason is loss of parental control. The child speaks one language, the parent another. The child put to work at fourteen feels he is grown-up, is earning money, and has a right to his own way. An Italian girl of eighteen suddenly left her home and went to board some distance away with strangers. Her parents, aware of the danger surrounding an unprotected girl, besought me to win her back to her family. I called on the girl and she told me she could no longer endure life at home. She had paid to have gas put in but her father wouldn't let her use it at night. He wanted to go to bed early, neither would he allow gentlemen callers, and if he saw her reading a book, he took it away from her, fearing it was something bad. Then I went to her home and explained to the father the kind of books his daughter drew from the library to read, and finally won his consent to permit his daughter to fix up the front room attractively as a sitting-room and receive her friends, or use the gas to read by at night after work. The solution was the reunion of the family life. We must teach the boys and girls to respect and honor their parents and to speak their native tongue as well as English. All workers who expect to do anything more than superficial work among Italians should know their language. This matter of language is a wide gulf between parents and children. It must be bridged not only by the parents' learning English, but by the intelligent use of their mother tongue by the children. Imagine the helplessness of a mother who knows no English

and whose children feel that Italian is to be despised and cast aside. The children talk English in the home and even plan to disobey her before her eyes when she has no idea what they are saying.

Child Labor

Child labor is one of the greatest handicaps to the progress of the immigrant in America. Few realize how widespread and injurious it is. Little children of even four and five make artificial flowers or pick out the shelled nuts so attractively sold in glass jars. In the glass industry in Pennsylvania boys work at night, in the berry fields of New Jersey and New York, in the canning factories shelling peas or beans, in the cotton factories of the south tending spindles. All these children, robbed of education, of a chance for healthful play, stunted by long hours of work which is not heavy, perhaps, but tedious and mind-deadening, in close rooms amid dust-laden air, wear out at an early age and become a problem to organized society. The immigrant sacrifices his children because he is ignorant, short-sighted, and in desperate need of the few pennies their efforts bring in. Child labor even affects the question of wages. The cotton mills in Massachusetts competing with the southern mills which produce more cheaply, cannot pay as high wages as they otherwise would.

The Southern Italian

In a recent book, *The Old World in the New,* Prof. Edward A. Ross makes a statement so surprisingly unfair that it cannot go unchallenged. He says: "As immigrants their [the north Italians'] superiority to other Italians is generally recognized. I have yet to meet an observer who does not rate the north Italian among us as more intelligent, reliable, and progressive than the south Italian. We

know from statistics that he is less turbulent, less criminal, less transient; he earns more, rises higher and acquires citizenship sooner. Yet only one fifth of our Italians are from north Italy." [1]

This is too superficial a view, not borne out by facts if one studies Italians closely and intimately. The north Italian comes from the better governed and industrially developed part of Italy. The majority come as skilled workmen. They are a fine, intelligent, and substantial contribution to our national life. I know of magnificent, cultured men among their number. But the north Italians have weak points as well as their southern brothers. Extremists and anarchism are rampant in north Italy, and the north Italian furnishes us with most of our I. W. W. agitators and anarchists. Paterson, New Jersey, and Barre, Vermont, frequently the scenes of "turbulent" labor troubles, are full of north Italians, while the peaceful colonies of Hammonton, New Jersey, Bryan, Texas, and Canastota, New York, are settled by south Italians. The north Italians are the hardest, heaviest drinkers, and it is well known among police officials that the Italian crook is neither the northern nor southern Italian from the country districts, but the city man who can read and write. The country people are, both north and south, warm-hearted, generous, law-abiding, only seeking opportunity to earn a living. The causes of crime and anarchy are not in the nature of either north or south Italians, but are to be found in Italian history, conquest, oppression, and injustice of the governing class—both church and state.

Mentality of Italians

As to mental strength, Mr. Ross has himself said that only one fifth of our Italians are from north Italy. The following figures are therefore impressive. They are found on page 31 of the volume, *Insane and Feeble-minded in*

[1] Ross, *The Old World in the New*, page 101.

Institutions, prepared by the Census Bureau of 1910. We are not getting mental degenerates from Italy, but undeveloped brains and well-developed muscles. The truth is that Italians in many instances degenerate in America, due to heartless exploitation by employers, high rents, crowded street life, and the generally demoralizing environment in which our neglect forces them to live.

FOREIGN-BORN WHITE

Country of Birth	In Total Population, 1910	In Hospitals for the Insane, 1910			
		Enumerated on January 1		Admitted During the Year	
		Number	Per 100,000	Number	Per 100,000
Total	13,345,545	54,096	405.3	15,523	116.3
*Austria-Hungary	1,670,545	3,935	235.6	1,552	92.9
Canada, English	810,987	2,777	342.3	1,030	127.0
Canada, French	385,083	972	352.4	266	69.1
France	117,236	614	523.7	146	124.5
Germany	2,501,181	13,787	551.2	3,193	127.7
Great Britain	1,219,968	4,555	373.4	1,445	118.4
England and Wales	958,934	3,706	386.5	1,148	119.7
Scotland	261,034	849	325.2	297	113.8
Ireland	1,352,155	13,174	974.3	2,833	209.5
Italy	*1,343,070*	*1,829*	*136.2*	*863*	*64.3*
Russia	1,602,752	3,705	231.2	1,709	106.6
Scandinavian countries	1,250,662	6,442	515.1	1,587	126.9
Norway	403,858	2,062	510.6	337	133.0
Sweden	665,183	3,677	552.8	874	131.5
Denmark	181,621	703	387.1	176	96.9
Switzerland	124,834	725	602.4	196	157.0
Other countries	967,098	1,554	160.7	702	72.7

* Includes Polish people who belong to Austria-Hungary, Germany, or Russia, and hence have no separate enumeration.

"The ratios are conspicuously high for persons born in Ireland. Of the natives of that country 974.3 per 100,000 were enumerated in insane asylums, on January 1, 1910,—a proportion of almost one per cent. At the other extreme are the natives of Italy, with a ratio of 136.2 per 100,000 enumerated.

"Undoubtedly the Irish, as compared with most other foreign nationalities, include a much larger percentage of old persons, because they represent earlier immigration. The Italians, on the other hand, representing a recent immigration, are comparatively young. But the mere facts of age can hardly be the complete explanation of the marked contrast between these two nationalities as regards proportion of insane persons committed to asylums, and in general this factor probably does not go very far toward explaining the variations in ratios for other nationalities. . . . *On examination the table shows that Italians have the lowest per cent. of insanity of any race admitted to the country.*"

Mr. Ross accuses the south Italian of emotional instability. He should remember the undeveloped childlikeness of the south Italian. He is credulous, responsive, warm-hearted, generous, happy as a child, as easily pleased or hurt, and some very thoughtful people consider this lack of self-consciousness his chief charm. Repression and self-control all come with education, and sometimes also, unfortunately, a loss of spontaneous, warm-hearted sympathy. One meets from south Italy many cultured Italians of calm, impassive bearing who hide their thoughts and feelings as completely as the Anglo-Saxon.

The south Italian is illiterate, but not unintelligent. Traces of the "divine fire" of a race largely Pelasgic in south Italy, a race that has produced the greatest genius the world has ever seen, still persist and only await favorable environment to flash out and enrich our life. Said a hard-headed business man to Prof. Steiner, "These dagos are an ignorant lot." "Yes," was the reply, "but they are of the same race as Tasso, Dante, Verdi, Garibaldi, and Cavour." "Oh, come now, they aren't Tassos or Garibaldis." "No; neither are you George Washington or Lincoln." If we call the roll of modern times, we find that the great poet D'Annunzio, the philosopher Benedetto Croce, among musicians such names as Arrigo Boito, Mascagni, Giacomo

Puccini, Paolo Tosti, Ruggiero Leoncavallo, and scores of lesser men are all southern Italians. In fact, if one talks with an Italian he will tell you frankly that most of the artists, poets, and musicians are from southern Italy, Calabria, the Neapolitan district, and the Abruzzi, the home of the great genre painter, Francesco Paolo Michetti. Antonio Salandra, called the "greatest Italian statesman since Cavour and Crispi," is a native of Apulia. Says a foreigner in Rome, "He has no air or pretension. Italian people love him; he personifies their best characteristics, strength without arrogance, craft without malignity." [1]

Surround the Italian with the best, not the worst influence; present the highest, not the lowest ideals in our American life; and to lend purpose and inspiration to his life, give him the simple gospel of Jesus Christ—he will respond! The Italian is an idealist; he suffers the life of railroad camps, to send back money to his loved ones in Italy. Savonarola would not compromise his ideal of righteousness for Alexander VI, and he died as a consequence. To-day the hundreds of ex-communicated modernists, men of culture seeking for the most part a moral regeneration of their mother church, stand firm for their ideals of the separation of church and state and of religion as a spiritual and moral life. The martyrs of yesterday, the thousands of valiant lives that fought for Italian unity, the hardships that I see endured in many an Italian home for the sake of the children, the great missionary zeal of our converts—all exhibit this fine national trait of devotion to something outside the personal interests of the individual. Shall we not, as Christian brothers, give this quality of enthusiastic devotion a worthy object, Jesus Christ and the establishment of his kingdom upon earth?

[1] Helen Zimmern, *Italian Leaders of To-day.*

Progress of the Ambitious

While there are too many of the second generation who go to recruit the hoodlum and the prison class, there is a large percentage who are in attendance at our high schools and colleges. In one high school in Buffalo, New York, 200 sons and daughters of Italy form the Italian club of that school, while Brown, Colgate, Princeton, Syracuse, Yale, Harvard, Chicago, and Leland Stanford have representations of Italian students. A young fellow from the Calabrian hills, without any one to back him, has been able to secure his preparatory training and college course by performing any job offered him. He is to graduate from Colgate soon and he will either teach or do social work among his own countrymen. Another brilliant young fellow, a Sicilian, graduated from Columbia recently at the head of his class. Another in one of our well-known universities received the Phi Beta Kappa key, being the third man in a class of eighty-four, and completing his course four months ahead of his class.

Throughout the entire country Italians are to be found in positions of trust and responsibility. Dr. Antonio Stella, doubtless the best known and most efficient Italian physician in this country, has an enviable standing among American doctors. Mr. Francolini, the president of the Italian National Bank, was for many years a member of the school board of New York City.

Forging Ahead

When we consider the lack of opportunity the Italian has had in his own land and his ignorance of our language and business methods, and then see him forge ahead among people who are more highly developed, we realize he has qualities which make him a desirable citizen. A Calabrian peasant came to New York several years ago and finally secured a position in the street-cleaning force. He and his

wife lived frugally, brought up a family of six children, and saved a tidy sum yearly. In time he was able to buy a little place near a Connecticut city. He has a comfortable house and a good garden which he diligently works. Two sons are now in good positions, the two older girls have been through high and normal school and are teaching, and the younger children are still in school. It does one's heart good to see the happy content of this successful family.

Another man from the Basilicata, unskilled in any trade, had an ear for music. He had never been taught and could not read a note, but he picked up harp-playing by ear, and strolled over France, Spain, and our central, Southern, and Eastern states, carrying his harp on his back. His faithful, plucky wife went with him. Once when he had saved a small sum of money, he bought a little farm in South Carolina, hoping to settle down there. It was after the close of the Civil War and feeling against all strangers was high. He returned one evening to find the dread warning of the Ku Klux graphically pictured on his door and he fled that night with wife and child. A second time he saved money and invested it in a home farther north, only to be warned out of town by the country-folk, who were afraid of the dark-skinned foreigner whom they held to be a potential thief and murderer. Penniless, he again faced the world with his wife, children, and harp. He finally settled in Brooklyn, where to-day he is living on the income of his three houses, a genial old man, full of jokes and stories of his travels, a great favorite with young people because of his ability to see the human side of everything. One of his sons holds a paymaster's position with a big railroad company, another has graduated from college, has recently taken his master's degree, and is teaching. Twenty years ago no one would have dreamed such a future for the sons of the strolling harp-player. It is only in America that such development is possible.

Says Professor Costa of the College of the City of New

TWO STREETS IN PROVIDENCE, RHODE ISLAND

Atwells Avenue, Wholly Owned by Italians
Broadway, an Italian Residence Street

York, "During my experience of fourteen years as an instructor at the College of the City of New York, I had occasion to consider the work and general intelligence of many Italian students, of whom only a small percentage originated from the northern provinces of Italy. I have never noticed the least superiority of intelligence and general culture of the latter over those of the south of Italy. The south Italians proved not only bright and studious pupils, but also good-natured and easily amenable to discipline. They were and are very popular with the other students, and not a few of them were elected to office in the various student organizations."

"He who would find the face of an Italian burglar in the 'rogues' gallery' must take his microscope with him," says Elliot Crawford in the *Bankasine*. "He might find some juvenile Italian-American pickpocket, and thereby hangs a tale of East Side environment. Nor does the Italian stay long, not more than one generation, in the ranks of common laborer."

The Arts and Crafts

In every large city there are also to be found skilled Italian cabinet-makers, picture frame-makers, wood-carvers, and frescoers, of a high degree of excellence in workmanship. There is also an increasing number of sculptors and artists as well as musicians. "The handiwork of naturalized Italians as well as of their children born in this country may be seen in pictures, statuary, and rural decorations adorning many fine residences in America. Although the great mass of the immigrants has been made up of the poor, ill-educated *cafoni* and farm laborers, it is noteworthy how surely the innate artistic powers of the stock come to light and expand in the attainments of their children under the culturing influence of our schools of design."

Several of the women and girls are expert dress designers,

one woman I know receiving $75 a week for her work in style designing. Even among the very poor, one will frequently come upon girls and women tastefully dressed, who cut and make their own clothes without patterns, copying what they see in store windows. Every Italian quarter has its own macaroni factory, its bakers, confectioners, shopkeepers, musicians, and makers of plaster casts. $800,000 worth of saints are made yearly in New York both for use at home and in the street parades on saints' days.

Savings

Italians are distinguished not only for their industry and fidelity to their work, but also for their thrift in saving with the ambition to rise in the world. A conservative estimate of the value of real estate owned by Italians in New York City is close to $100,000,000, and this is proportionately not as much as in St. Louis, Boston, and San Francisco. In Providence, Rhode Island, Italians own all of Federal Hill and property on both sides of the busy thoroughfare, Broadway. Italian-owned factories in Paterson and Hackensack produce $12,000,000 worth of silk annually.

Every quarter also has its own banks, but since many of these private bankers charge exorbitant fees for forwarding money to Italy, and they frequently abscond, taking their clients' savings, Italians are beginning to place their deposits in regularly organized banking institutions, both Italian and American.

The Italians have almost a monopoly of the fruit, cheese, oil, and macaroni importing business, and their boards of commerce contain many wealthy men. In Greater New York there are 3,000 fruit-stores owned by Italians, and the Italian wholesale merchants import $3,000,000 worth of lemons and oranges a year, besides $5,046,000 worth of oil, wine, cheese, macaroni, and chestnuts. Quantities of Italian marbles and chemicals are also imported. They own

10,000 stores in New York alone, whose combined valuation is $7,000,000, and many millions more are on deposit in city savings banks.

Landlords consider Italians good tenants. They pay their rent promptly and seldom complain about anything. In localities where they settle and buy property, real estate increases in value. In Rochester, New York, property in the section occupied by Italians was almost given away. To-day it has increased 500 per cent. in value. The Tenement House Department of New York declares that the tenements in the Italian quarters are much cleaner than in Jewish or Irish tenement districts. The Italian settlement has assuredly increased property values and bettered the average moral character of the districts. Malodorous Mulberry street, for example, has been practically redeemed within the last ten years. Many new tenements with modern conveniences have been erected throughout this section, built, owned and tenanted by Italians. Fifteen years ago, before the Italian influx, twenty-five-foot tenements were worth $10,000 to $15,000. They are now worth $40,000.

The testimony of those who have had business relations with the Italian is that he always pays up to the last cent. Said a milkman in a large foreign quarter, "The Italians are the best customers. They always pay for their milk, and if they have no money, they stop the milk; we never lose a cent from Italians." Bakers, butchers, and drug-stores are ready to trust an Italian who is in hard luck, for he always pays sooner or later. In a New Jersey town the proprietor of a large store gives credit only to Italians. Said he, "We know they always pay. Once an Italian woman left town without paying her bill here. When the Italians heard of it, they made up the sum and gave it to the store, saying they wished to keep the Italian name free from stain." In Vineland, New Jersey, the banks are always ready to discount Italian notes, and all the stores gladly

give them credit throughout the entire year, knowing they will pay when their crops are sold.

I have known bright boys to leave school and go to work because their fathers had had hard luck or illness or were out of work and "made debts" which must be paid as soon as possible. The normal Italian cannot rest happy if he owes any one money. An Italian in another Jersey town refused to put running water or any convenience in his new house until he had repaid a loan made him by a friendly American.

It is greatly to the credit of Italian self-respect that, in spite of low wages, less than one-half of one per cent. of the Italian population seeks charitable aid; this percentage was abnormally increased when Italy entered the Great War, because so many reservists left dependent families here for the Italian Red Cross and *Figli d'Italia* to care for. Further, the census report of 1910 shows the number of Italians in public almshouses and charitable institutions to be only one tenth of one per cent. per 100,000 of the population, the smallest percentage for any foreign race in America.

Naturalization

Until three years ago, there was no universal manhood suffrage in Italy. Ability to read and write and the possession of property constituted the necessary qualifications of a voter; all others were debarred. Consequently, from sixty to eighty per cent. of the population have had no share in the government and are not particularly interested in it when they come here. Even when a man decides to apply for his first papers, he is told that this is very difficult and very costly, but Mr. B. makes a business of it and will make the way easy for him for a consideration of $25 to $50. I have in mind now a fine-spirited Italian who has been in this country several years and would make a solid, reliable citizen. When I spoke to him about it, he replied, "Oh, no,

it is too costly." He could not afford to pay $50 to become a citizen. He was greatly surprised when he learned that the fee is only $5.00.

Some have been led to take out papers because it enabled them to secure municipal employment, also because it eliminated all difficulty in reentering America if they wished to return to visit relatives in Italy. Others are determined to remain in America and wish to take part in the life here and feel themselves real Americans. The last years have seen a rapid change, and now from one half to two thirds of all eligible adult Italians have become naturalized. There must be 500,000 American citizens among our Italian population, and it is but fair to say that the majority take their citizenship seriously and would defend this country as loyally as the native-born in case of trouble with any European country.

But what is the idea that America presents to the Italian which enlists his devotion? It is that there are no social castes, no hereditary privileged classes, every man is "Mr.," and ability, not birth, speaking broadly, advances men. The public school advantages for his children are greatly appreciated. "Yes, Mike and I could go back and live very comfortably on our little farm near Sorrento, and such fruits and vegetables as we get there! But there is no chance for the children; for their sakes we must stay here," said an Italian mother who was ailing from the confinement of life in a small three-room tenement over a saloon. Her eldest son has recently passed an examination entitling him to be a registered pharmacist.

Judicial Discrimination

And yet we must face the unfortunate fact that wherever the Italian comes in contact with our political machinery he is made to feel that money is the key that unlocks all doors. It is almost impossible for an Italian to secure government protection in his rights or justice unless he pays

well for it. Some time ago an old man was arrested for "hitting" his daughter on the street. The court interpreter at once approached the Italian and offered to get him free for a few dollars. The old man, feeling himself in the right, indignantly refused, and when summoned, poured out his tale in Italian. His wife was dead and his pretty young daughter went out evenings with a young man whom he considered dangerous. The father had argued with her to no avail and had followed her out on the street to compel her to return home with him. The interpreter did not bother to translate his story, only adding, "He admits the charge, your honor." He was fined $10, and an embittered Italian went out of the court-room.

When a man has been charged with crime and is out on bail, the agent of the court interpreter has even been known to come to his house and tell him how much money was necessary to win the interpreter's assistance—usually from $500 to $1,000.

Not over three per cent. of the trials of Italians for murder result in conviction. Even in cases where a man is justly convicted of crime and sentenced, the professional enemy of society goes to the prisoner and offers to get him out for the sum of $500. The prisoner's family sends out an appeal. A house-to-house canvass is made and the amount collected. The trick is to get a lawyer who is used to this kind of business. Four hundred dollars goes to the lawyer and $100 to the intermediary. Then all the political machinery of the district begins to turn. From the ward politician to the state senator, influence is exerted to get the criminal out of prison. The lawyer watches the court calendar and by postponements and delays the case is only brought to trial when "our judge" is sitting. The prisoner gets off on some technicality, probably the chief witness against him fails to appear, or, even if the jury brings in a verdict of guilty, the judge reviewing the evidence finds some reason to suspend sentence. The guilty man is free—

money did it! What respect can Italians have for a government which tolerates such a state of affairs? Both in Italy and in America the Italian feels justified in "beating" the government. It does not protect him; he protects himself with money. Before the Italian or any foreigner can have proper regard for our political institutions, America must see to it that they are free from graft and that protection and justice are assured to rich and poor alike.

This matter of court interpreters, for example, is calling for instant action. There is no standard of qualifications for the position. Many of them speak Italian poorly, and as far as education goes, are not fit for the place. These positions are given to particular friends of the politicians. They wield great power, the fate of an accused man often depending upon a truthful and exact translation of what is said. Only men of high character and unquestioned integrity should have such a responsibility.

The Italian did not initiate this system of political corruption; that was done by his predecessors, immigrants from north Europe, but he easily falls into it. His whole former life, religious, social, and political, has been based on the aristocratic principle, that of a dependent accepting favors from the powerful. Even in religion, when he desires favors from God he does not go directly to his heavenly Father, but he makes his appeal through the saints, the Madonna, and the priest. He is constantly asking some one to use his influence in his behalf. There is little of the principle of give and take. It is therefore natural for the Italian to look up to *i prominenti* in trouble and need, and to ask the help of those who have influence with the powers that be. Finally he comes to the luckless conclusion that justice does not exist, and he frankly says anything can be done with money.

The Italian is continually coming into contact with this unseen government. There was a striking example of this in connection with the endeavor, on the part of the city of

New York, to deport all Italians who could be proven to have been criminals in Italy and whose residence in this country had not exceeded five years. The famous Italian detective Petrosini went to Italy to get records and facts regarding such as were known or suspected of having been criminals. He was killed in the attempt, and his dead body with a bullet in it was shipped across the ocean. Two other detectives took their lives in their hands and went to accomplish what Petrosini failed to do. They succeeded in securing the criminal records of 500 Italians in this country, all of whom could have been deported. The records are still in the hands of the police, and the criminals are still in America. If we wish the Italians to become good citizens who will respect our laws and institutions, we must convince them of the sacredness of these laws and institutions.

Italy Does Not Recognize Change of Allegiance

For some years, neither the Italian government nor leading Italians in America, especially those who are always eager for honors from the fatherland, looked with favor upon the rapid way in which Italians became Americanized. With time, however, this attitude has changed and, during the past ten years, Italians have been urged to become American citizens and take part in the political life of the nation. And yet, while this was the decision of two councils of Italian immigrants, one held in Rome and one held in Philadelphia, these same councils voted to urge upon the Italian government to make the return to Italian citizenship easy. The possibility of a dual citizenship was seriously considered. Italy finds no difficulty in sanctioning such a proposition since she does not recognize any change of allegiance on the part of her subjects. My own experience illustrates this statement. I am an American citizen, regularly naturalized. I went to Italy seventeen years ago, with naturalization papers and passport in my pocket, but when I reached my native town, after an absence of twenty-five

years, I was arrested and put in prison for not having presented myself for military duty. When I protested that I was an American citizen, I was told that this did not have the slightest bearing on the case. I was finally exempted from military service, not because of my American citizenship, however, but because of an Italian law that prevailed prior to ten years ago, under which law the only male descendant of a family is exempt from military duty.

"The thousands of boys born in this country of Italian parents consider themselves Americans, but when they go to Italy they are there considered Italians, subject to the laws of the country, and liable to military service. And if, when called to the colors, they do not respond, they are considered deserters and liable to imprisonment or they are condemned to a permanent exile from the country of their fathers.

"The only way in which this controversy can be settled would be the arrangement of a treaty between Italy and the United States, but we do not think Italy will ever agree to renounce millions of her sons, who by the laws of the country are obliged to defend her." [1]

It is fair to raise the question, what use is it to make an Italian solemnly swear off his allegiance to the king of Italy, when this country does not even make a pretense of protecting him in his rights? It would seem that all such promises are a sham and worse unless American citizenship can be made something to be recognized and respected throughout the world. It should be the duty of our government to take up this matter and endeavor to secure such international legislation as will make American citizenship worthful and valid to one of foreign birth.

Papers in the Italian Language

The Italians have a passion for organizing societies and publishing papers. There are in the United States not less

[1] *Il Cittadino,* New York.

than sixty or seventy Italian weeklies and eight dailies. The most widely read daily is *Il Progresso Italiano*. It takes special interest in collecting subscriptions for various objects, such as the relief of disasters in Italy, monuments to be erected in honor of famous Italians, as the Verdi monument at Broadway and Seventy-third Street, the Columbus monument in Columbus Circle, and the Verazzano monument at the Battery, New York.

There are three weeklies of an ethical and patriotic type, *Il Carrocio* of New York, *Il Cittadino* of New York, and *Il Cittadino* of Chicago. The first is devoted to scientific, political, and literary subjects, while the last two aim at reforming not only the Italian press but Italian life generally. These last two papers were established by Italian Protestant ministers.

The chief handicap of the Italian press in general (apart from those mentioned) is that it does not have a sufficiently high ideal of its mission. It occupies itself too much with slander, and in many cases expresses sentiments that are un-American. It lacks high ethical standards. It is generally under the control of one or the other of the two political parties, and its utterances are biased because of that relationship. It would not be wise, as some contend, to abolish the foreign press in the United States. The evil we seek to avoid does not lie in the language but in the men who control the destiny of the foreign press. No one would maintain that all papers published in the English language are free from low ideas and views that are anti-American. People will read in the language they know best. The Italian press is an indispensable medium for the communication of political, social, and industrial information to the great bulk of adult Italians. Especially is this true if one desires to be informed about social and intellectual movements in Italy. The American papers and magazines do not give space to these questions. The thing needed above all else is not laws to abolish the foreign press or a censor-

ship for views therein expressed but rather a character test for any man who desires to conduct a paper, whether in English or a foreign tongue.

La Parola del Medico

Because of his ignorance the Italian has fallen an easy prey to quacks, especially of his own race. It has also been my misfortune to meet many American physicians who, because the Italian pays his fees promptly, have the idea that Italians have money and it is their right to get some of it. They do not know the other side of the story as I do. The bill that is so readily handed to the doctor may be the last in the house, or borrowed from a friend, and its loss means that there is nothing with which to buy nourishing food for the invalid to assist in the cure. If an Italian has no money and can secure none, he will not call a doctor, no matter how ill he may be. I personally know of two families where a large doctor's bill has made necessary for months a diet far too meager to keep them sufficiently nourished for efficient work.

Two instances which came under my personal observation unsought illustrate this bleeding process. An American doctor charged $15 for a very slight operation upon a newborn baby, whose father was earning about $12 a week. Our own family physician chanced to perform an identical operation in an American family of our acquaintance at the same time, for which he charged nothing beyond his $2.00 fee for the call. This same American doctor charged a very poor Italian woman $15 for a simple little implement that can be purchased in any drug-store for $2.00.

The Italian quacks to whom many Italians go because of language are equally unscrupulous, and the quacks of all races who advertise in Italian free advice and sure cures for all manner of trouble, take thousands of hard-earned dollars.

Realizing the injury to the Italian people and the

disgrace upon the profession, some of the finest Italian physicians in New York recently banded together and are publishing a health culture journal in Italian, called *La Parola del Medico,* "The Word of the Doctor." The aim is to teach personal hygiene to the Italians and expose fraudulent quacks.

The constructive articles deal with such subjects as "Fruit Diet," "Examples of Good Living," "Wheat, Cereals, and Legumes," "The Work of the Italian Hospital." The recent epidemic of infantile paralysis was discussed, and part of the blame for its spread laid squarely upon the bad housing conditions among Italians.

Social and Business Organizations

The Italians are born organizers, but poor administrators. If any one gets a new idea, he is anxious to organize a society to promulgate it. Owing to the extreme individualism of Italians, many of these associations are short-lived. It is a common saying that if there are fifty Italians in a room and any question is being discussed, there will be fifty different opinions about it. It is this freedom of spirit and desire to think for themselves that has loosened the grip of the Roman Church upon them. They can also be most unflinchingly loyal to an ideal, but this is a voluntary loyalty and cannot be compelled. Mutual benefit societies whose aim is insurance against illness or death are without number. They keep up an esprit de corps by picnics and Sunday excursions. There are also trade unions, some wholly Italian, and in some the Italians join with Americans or other nationalities. There are many Italian Masons and Odd Fellows in the country. It is well for Italian pastors to join these organizations which bring them into touch with the best and most thoughtful Italians in a colony.

There is a small Dante Alighieri Society whose aim is cultural and educational. In Manhattan, there are 250

Italian societies, some in honor of local patron saints whose holidays are celebrated with picturesque street festivals and parades. There is also an Italian club of wealthy and influential business men, bankers, importers, and physicians. There are Italian chambers of commerce in leading cities. There is a flourishing Italian Red Cross branch in this country, which has been active during the present war. By far the most widely diffused and largest of all the Italian organizations is the *Figli d'Italia,* "Sons of Italy."

"The order of the Sons of Italy is not a mutual aid society, nor, in the strict sense of the word, an order. To speak of the Sons of Italy is to speak of the Italian colony in America. The order was started in New York in 1905, and now comprises 623 lodges in twenty states, with a membership of 80,000 brothers. In the membership of the order are persons of every profession and occupation. The judge or the high official is brother to the laborer, because the relations of the members towards each other are governed by the three principles of the order, liberty, equality, and brotherly love. It aims to gather all Italians in the United States into one close brotherhood, so that Italians in this country may show unity of action in all matters pertaining to Italian welfare.

"In 1915 when the labor unions stopped subway and aqueduct construction in New York City, claiming the law required that only American citizens be employed upon public works, 18,000 Italians were thrown out of employment. The Sons of Italy appealed as a body to the New York state legislature, with the result not only that the 18,000 men resumed work but that the serious and threatened delay in the completion of public improvements was avoided. The order is also caring for the families of hundreds of reservists who have returned to Italy to fight for the unredeemed provinces. Recently it held a bazaar in New York City which realized $180,000 for war relief.

"The order urges its members to become American citi-

zens. It publishes a weekly paper and endeavors to keep alive a love for Italy, its glorious past, and its hopeful future. It is striving to have Italian taught in the public schools on the same basis as French and German. The order is about to build a home for aged members and an orphan asylum. It hopes to build many such institutions and to have its own colleges and hospitals. It has purchased the former refuge home of Giuseppe Garibaldi on Staten Island and maintains it as a historic spot in his honor. Then the Italians who, with their honest labor, have made fertile gardens of the barren lands, constructed railroads and bridges, opened canals, and extracted the riches of the mines, erected large buildings, and helped in the laying out of the highways and railways, thereby adding greatly to the prosperity of the country, will no longer be looked upon with prejudice, but will be welcomed to take an active part in the life of the country—a welcome to which the Italians are so justly entitled." [1]

In March, 1911, a congress of Italian societies was held in Horticultural Hall, Philadelphia, which was reported and commented upon by the Philadelphia *North American* as follows:

"In this congress of Italian residents there was a note quite different from any heard in almost any conference of a foreign strain that has ever come under our notice. It has been the common thing for the leaders of foreign-born citizens to urge their fellow countrymen to work together that they might reap larger emoluments and honors in our political life. In this Italian congress there was none of this. With striking unanimity of spirit, all the more marked because of the aggressive diversity of methods, the one dominant note was that Italy's sons in this country should acquire citizenship, not that they might reap the rewards of politics, but that they could lend their aid to solving the difficult problems which confront the country."

[1] From a statement by one of the officers of the order.

V

ASSIMILATING THE ITALIAN

The first human touch put upon the immigrant in the new environment is vastly important in its effects. He is easily approachable, if rightly approached. Alien accessibility makes home mission possibility. The approach may not at first be on the distinctively religious side, but there is a way of access on some side. A living gospel incarnated in a living, loving man or woman is the "open sesame" to confidence first and conversion afterward.

—H. B. Grose, *Aliens or Americans?*

THE IMMIGRANT MADONNA

This Christmastide, America, I bring to you my son, my baby son;
He comes with little heritage,
But his eyes are clear, his body strong,
He is ready for you to do with him what you will. What will you?
Will you use him hurriedly for your quick ends?
And will you then discard him because he is worn-out and still a foreigner?
Or will you teach him, watch him grow, and help him to be one of you;
To work with you for those great things you seek?
He is *my* son, America,
And all my treasure.
I bring him here to you—
And you, what will you do with him?

—Helen C. Dwight, Vassar, 1907.

By permission of the National Child Labor Committee.

When men set out to note and collate impressions and make perhaps a scientific study of slumdom, without genuine interest in the lives they see, and therefore without true insight into them, they miss the inwardness which love alone can supply. If we look without love, we see only the outside, the mere form and expression of the subject studied. Only with tender compassion and loving sympathy can we see the beauty even in the eye dull with weeping and in the fixed face, pale with care. We will often see noble patience shining through them and loyalty to duty, virtues and graces unsuspected by others.

—Hugh Black, *The Greater Friendship.*

V

ASSIMILATING THE ITALIAN

Provincialism, limited vision, lack of understanding of the immigrant, and little or no sympathy with the foreigners' point of view and aspirations are the difficult stumbling-blocks in the pathway of the rapid assimilation and Americanization of newcomers to America. Race prejudice has always characterized the human race. Biblical as well as secular history bears testimony to the common practise of descrimination against the foreigner. The Egyptian crowded the Jew in Goshen and later tried to limit his growth and power by murder and oppression; when the Jew, in turn, had become master of the promised land, he looked upon all men not Jews as inferior to himself; to the Greeks all other nations were barbarians, while to-day in America the immigrants of an earlier day look upon the more recent comers as a menace and undesirable. How can America hope to weld these people into good citizens if good Americans constantly look upon them as inferiors, studiously avoiding contact with them?

Fundamentals of Italian Work

The fundamentals of successful work with Italians are genuine, loving interest and sympathetic understanding, and these are only secured by becoming thoroughly well acquainted with them personally, not through the medium of a book or a platform lecturer.

The matter of assimilating the foreigner and imbuing

him with American and Christian ideals is not so much a question of the attitude of the foreigner, but rather of the spirit of the Americans. The tendency to criticize and condemn the foreigner is too common, while the practise of showing kindness and brotherly love to the newcomer is rare. How the Italian responds to fair treatment and how he remembers a kind deed is further illustrated in the following story told me by an eye-witness.

The wife of an Italian miner in West Virginia was near death. One of the employees of the railroad, knowing the situation, secured a good doctor to see the poor woman, and his wife also cared for her until she was restored to health. Some two years later this employee of the railroad was dismissed from the service because he had taken part in a strike. So bitter was the feeling of the railroad company toward him that they prevented him from getting coal for his stove to heat his house. The Italians on the road heard of it and they decided that the man who took care of a sick Italian woman should not suffer, so whenever car-loads of coal passed the man's house, they would kick off a half a ton. "He good man—he help sick woman," they said.

Agencies of Assimilation

The Italian Government

Not the least among the agencies for social service that touch the life of the Italian is the Italian government. It begins its good work at the port of departure. Each ship carrying Italian emigrants either to this country or to South America must take with it a doctor connected with the Italian navy, whose duty it is to see that the emigrant receives fair treatment and proper food. The doctor must sample all food before it is served. He is expected also to gather information about the cities to which the emigrants go, which may be of interest to the home government.

Realizing the difficulties of the peasant who reaches Amer-

ica, ignorant of the English language, without knowledge of American life and customs, and in many cases not knowing where to turn for work, the Italian government has been very willing to cooperate with organizations which were established to meet these particular needs. Hence it has contributed certain sums to such American institutions as the Society for the Protection of Italian Immigrants, the Investigation Bureau, and the Labor Bureau, the last-named receiving an annual appropriation of $30,000.

The Italian government has recently prepared a numerical census of all Italians abroad and a complete record of their economic condition, their opportunities for education, social life, thrift, and healthful surroundings, or otherwise.

The Society for the Protection of Italian Immigrants was started by philanthropic Americans. Its aim is to render service to the newly-arrived, such as changing money and finding friends and conducting them to railroad stations. Before the existence of this organization, the Italian immigrant was robbed of nearly every cent he had by the professional runner, who would charge the Italian $5.00 and sometimes $10 just to take him to some near-by address. The Benevolent Institute is in reality a home where new arrivals or departing Italians can be accommodated with room and board at a very moderate price. The Society of San Raffaele gives its special care to orphan girls who come to America.

The Investigation Bureau acts in cases of ill treatment or injustice done to Italians. The Labor Bureau furnishes without charge information about opportunities for work, and investigates conditions of work and wages of the foreign groups. This bureau aims to assist all those who contemplate establishing agricultural colonies. The Italian government contributes to similar organizations in Boston and San Francisco. It also contributes various sums to the Dante Alighieri Society, and to schools where the Italian language is taught. While these agencies help thousands, they have

not sufficient funds to help the vast majority of Italian immigrants.

The Italian government is not wholly disinterested in such assistance to the Italian in America. These are bonds which unite him to the mother country. While the aim is not to prevent Americanization, yet the end in view is to have the Italian in America preserve his Italian consciousness, to perpetuate *l'Italianita*.[1] But this can only affect the middle class; it makes little or no appeal to the mind of the peasant who has never experienced anything at the hand of the government except burdensome taxes, compulsory military service, and indifference to his welfare.

The Italian Hospital

There are numerous institutions that are making special efforts to reach Italians, yet it is a lamentable fact that there are few institutions as the direct result of Italian initiative. The one public enterprise which has had the backing and support of Italians in New York City is the little Italian hospital situated on East Eighty-fourth Street. A very different state of affairs exists among the Italians of Argentina. There they have developed the spirit of cooperation and helpfulness to the extent that they have been able to build schools, hospitals, club-houses, and to form great mutual benefit societies which are a credit to them and to the country of which they form a part.

Labor Camp Schools

The first camp school for immigrants was organized at Aspinwall near Pittsburgh in 1905 by the Society for Italian Immigrants. A rude shanty was the first school-house, but the valuable effects of the work induced the contractor to put up a rough building. The idea of a camp school to teach English and provide a meeting place for the men, where they

[1] An untranslatable term meaning, roughly, race customs and feelings.

would come in contact with Americanizing influences, originated with Miss Sarah Moore, who taught in the first rude camp school in the Catskills. The work has grown until now there is a fine school at Valhalla, which is also a sort of club-room for games and wholesome recreation, as well as a school of English.

Rhode Island has used high school boys as teachers in its labor camps. Massachusetts has employed grown men, which seems a better policy. One of the best camp schools has been conducted on the western frontier of Canada. This work is done by the Reading Camp Association of Canada, which engages young college men and sends them into these primitive regions to teach English. About forty were so employed in 1914. The college men dress like the laborers, eat their fare, sleep in the same kind of huts, in order to get close to the men and take part in their work.

Mr. Lovitt of the University of Toronto helped the men in a lumber camp to unload scows, and so had, on his first evening, the same handicap of a tired body and a sleepy brain that the men had. He had fitted up his tent neatly, made tables and benches and adorned his walls with maps, pictures, and a blackboard—almost a conventional school-room. But evening brought a great disappointment. Not a man came near his tent except the swing-team boss, George. "He gave one quick glance around the empty tent, picked up the blackboard in one hand, phonograph in the other, and said, 'Bob, you bring the pencils and the scribblers and records, and let's go to the dagos' bunk-house.' The two young men were greeted with friendly smiles as they stepped in. One big Florentine, Michael Angelo by name, swept aside the cards on the table and motioned McDonald to put the phonograph there. 'Home, Sweet Home' was played; not a word was spoken; every one recognized it. The old familiar tune started recollections in the hearts of the home-loving Florentines as well as in those of the Canadians. It had to be repeated four times. Several

selections followed, including songs in Italian. Then Michael pointed where to place the blackboard. Lovitt picked up a cap, a sweater, a coat, named them distinctly, and wrote the words on the boards. Then he took a button from a comfort bag supplied for each man by the Women's Christian Temperance Union and made signs for Michael to sew it on Pietro's overalls, explaining every step of the operation in English. Then came a lesson in English on mending a sock. At the end, Michael hospitably pulled out a box of beer. Lovitt declined courteously, saying, 'Teachers don't drink beer, only pop and water.' The next evening Michael came to the school tent, poked in his head and offered a bottle of ginger pop to Mr. Lovitt. After examining the pictures, magazines, and Italian papers, he returned to the sleeping quarters, told the men they ought to go to school, and returned with five others immediately. Thousands of foreigners have learned to read and write English through the work of this association." [1]

The camps of berry-pickers in New Jersey, the workers in the sugar-cane and cotton fields of the Southern states, present a fertile field for camp school ministries.

Young Men's Christian Association

For the past ten years or more the Young Men's Christian Association has been carrying on a multiform and beneficent work for foreigners, including the Italians. In mining centers, in great industrial communities, and in large cities through educational classes, factory leagues, shop meetings, gymnasium classes, social gatherings, lectures on health and naturalization, and through religious meetings at opportune times, thousands of Italians come under the influence of this organization. One of the most valuable services which the Young Men's Christian Association is rendering is through its representatives who meet the immigrant on his own soil at the port of embarkation and there give him a

[1] *World's Work*, April, 1914, pp. 699-702.

card which will introduce him to the representative of the Association on this side of the ocean. The latter in turn directs him to agents of the Association in any part of the country where the immigrant may be intending to go.

The Association also employs Christian men, who cross the ocean, mingle with the immigrants during the voyage, and are able, with the cooperation of the steamship company, through personal conversation and illustrated lectures, to give many helpful lessons and much useful information.

The only attempt that I know of in this country to establish a branch of the Young Men's Christian Association exclusively for Italians, was in upper New York City on East 116th Street. Although largely attended and doing a fine work, it was unfortunately abandoned, because sufficient funds could not be secured to continue it. The Bowery branch in New York City, known as the Young Men's Institute, is largely frequented by Italians.

Parochial Schools

It is the opinion of many well-informed people that the establishment of parochial schools in large numbers is not a contribution to the process of Americanization. In Greater New York alone it is estimated that there are 200,000 children receiving their mental training in parochial schools. The order of St. Francis, for example, is establishing and conducting such schools among Italians all over the country. Their aim is to inculcate the Catholic faith, and to preserve *"L'Italianita."* The teaching is partly in Italian, by Italian monks or sisters. The result is to retard assimilation, and to perpetuate foreign colonies in our cities, as alien in habits of thought as newly arrived immigrants, although these children are born here in America. The parochial school children must furnish their own text-books and if, as it often happens, the parents are too poor to buy new ones when a new term opens in the winter, the child must repeat his grade.

From the *Bulletin of the Catholic Educational Association* for 1913 we learn that there are in the United States 5,119 parochial schools, attended by 1,333,786 children.[1] Concerning parochial schools for Italians, Father Burns reported in 1916: "According to the census of 1900 there were 826,023 members of Catholic parishes in which the Italian language was used. . . . Comparatively few Italian parishes have parish schools. The chief reason for this appears to be an almost entire lack of appreciation of the importance of the Catholic school. Italian children generally attend the public school. Italian immigrants are but little concerned, as a rule, about the retention of the mother tongue by their children."[2] In 1906 there were forty-eight Italian parochial schools with 13,838 pupils. Since 1906 the Catholic Church has tackled this problem of holding Italian children in two ways. First, by building many more parochial schools for Italians, and almost compelling parents to send their children to them. And second, by holding once a week instruction classes in the local church, to which the Catholic public school teachers direct or lead their Catholic pupils. On the theory that all Italians are Catholics, many Protestant Italian children have been forced into these classes by cooperation between priests and public school teachers.

Public Schools

Chief among the molding forces of Italian life in America is the public school. With all its limitations and shortcomings it is still the bulwark in American life. It is the only institution that can in a large way inculcate American ideals and principles in the minds of the rising generation of children of the foreign-born. It should therefore be the aim

[1] *Catholic Educational Conditions in the United States,* by Rev. Charles Mackey, S. J., 1913, page 7.

[2] *Growth and Development of the Catholic School System in the United States,* by Rev. J. A. Burns, G.S.C., Ph.D., pp. 307-8.

DAVENPORT SETTLEMENT (CONGREGATIONAL), NEW HAVEN, CONNECTICUT

The Mothers' Club
The Sand Box

The Hustlers' Club
The Vacation School

of every true American to bring under its influence and teaching every child of foreign parentage.

Nor is the education in Americanism given in the public schools sufficient, if it consists only in learning to read and write English, saluting the flag, and singing "America." True education means drawing out the best in each one, the development of character. The most valuable contribution which the public school makes to the process of Americanization is that indefinable thing called influence, which devoted men and women communicate through their personality to their pupils. Mary Antin would never have become the characterful woman that she is, if it had not been for her favorite teacher, the woman who encouraged her, saw her possibilities, inspired her, and communicated something of her own beautiful spirit to the immigrant girl.

In recognition of this value of character in the teacher, all Christians should take a deeper interest in the personnel of our public school staffs, and see to it that boards of education secure men and women who have other qualifications besides ability to teach the subjects allotted to them. This is a vital necessity in connection with schools that are located in strictly foreign centers. For here the life is more needy and destitute and hence the greater necessity for the real, loving missionary spirit in the lives of those who come into daily contact with these plastic boys and girls. The reason why so many children of our foreign-born population make up the bulk of the inmates of reformatories, houses of correction, and even prisons, is because neither in the home nor in the school do they receive wise personal attention and sufficient moral training.

There is in an Eastern city of my acquaintance a high school with nearly 2,000 pupils, all foreign-born or children of foreign-born. Several of the teachers are atheists. It has been found very difficult to interest young people who attend that school in religion. They have become quite self-satisfied and self-seeking and are making their plans to get

all they can out of this world as their just due, without any feeling of responsibility for the interests or rights of others. The children are influenced far more by their teachers than by their parents, whom they look down upon because they are ignorant foreigners. It is noteworthy, too, that only sixty pupils of this entire school have volunteered their services in case the nation needs them. They are growing up to clamor for the rights of citizens, but too selfish to assume the responsibilities, because they have been taught no ideal of service.

In addition to the regular work of teaching the three R's, the public schools of many large cities have established night schools for the study of the English language, while New York, Chicago, Pittsburgh, and other large cities also have lecture departments of the public school system, which furnish free illustrated lectures on subjects of such general interest as travel and biography, with particular reference to America.

In Greater New York there is an Italian department under the auspices of the city Board of Health, conducted by the Charity Organization Society, which furnishes illustrated lectures to churches and social institutions on the prevention of various diseases, especially tuberculosis. In addition to this the University Extension Society furnishes doctors, both men and women, to address mothers' clubs on such subjects as "The Home," "Ventilation," "The Care and Feeding of Children," and other important topics.

Organized Movements

Detroit's English Campaign. Detroit is the first city in the country to make the foreigner an object of special care. The Board of Education and Chamber of Commerce cooperated in planning a campaign to have the adult foreigners study English in night school as the first step in Americanization. The police department, the department of health, Young Men's Christian Association, Recreation Bureau,

public libraries, sixty visiting nurses, all social welfare agencies, the Salvation Army, milk committee, and foreign-speaking churches all joined in advertising the night schools by means of hand-bills and printed slips which were thoroughly distributed. The women's clubs, employment agencies, and the newspapers helped by showing the great advantage of learning to speak English.

Practically all the large factories assembled their men in mass meetings and urged them to attend school, assuring them that "it is easier to get and keep a job if you know English, as the non-English speaking are the first to be laid off and last to be taken on."

One company established a class in its own factory and gave its men a threefold choice, (1) to attend the factory class; (2) to attend public night school; (3) to be laid off.

Another company proposed a better, less arbitrary scheme of a wage increase of two cents an hour to all its employees who learned the English language. As a result there was a 153 per cent. increase of registration in the night schools for English, and a twenty-five per cent. increase of young mechanics in the evening high schools, and best of all, a thoroughly awakened city with a greatly increased feeling of responsibility on the part of the employers and the entire community for their foreign population. A night school campaign in every city and town for instruction in the English language and citizenship is an immediate practical approach to the vast and complicated problem of assimilation.

Rochester's Americanization Factory. Rochester has what it calls its "Americanization Factory," whose superintendent, Charles E. Finch, is Director of Immigrant Education for the city. Half of Rochester's population is foreign, and Mr. Finch has carefully worked out a program for night schools, with a threefold aim:

(1) To teach foreigners to read and write English.

(2) To give practical information to make their lives easier and safer.

(3) To prepare for American citizenship by teaching our laws, customs, ideals, and history.

Instead of putting them all together, as is so often done, they are carefully graded according to literary and mental attainments. The natural method is used, such as naming an object and talking about it, as buying a hat, using a hammer, sewing a coat. Mr. Finch brings American newspapers into his schools, and men learn to read them in some instances within two months' time after entering the class. Mr. Finch has prepared advanced courses in the night schools for those who wish further education, and last year one class studied Ibsen's plays.

Mr. Finch's chief difficulty was in finding teachers gifted with sufficient intelligence, sympathy, and resourcefulness. He is now devoting his energy to training teachers for this special work. He has recently installed a course of study in the curriculum of the State Normal School for those who wish to prepare for night school work for foreigners. The number of Italians enrolled outnumbered all other nationalities, except the Jews. The chief opposition to this work came from the powerful political leaders of the foreign colonies. As the foreigners learn to read and think for themselves, the bosses' power of control vanishes.

Women's Clubs

Gradually women's clubs, civic organizations, and settlements are coming to realize that the place upon which to put the greatest emphasis is not the school but the home. The greatest problem is not the foreign child but the foreign mother. The Federation of Women's Clubs of the state of California last year succeeded in securing the passage of a law requiring boards of education to employ "home teachers" to teach in communities inhabited by aliens. The applicant must have not only a teacher's certificate for work in the regular schools, but tact and marked ability for her work. Her duty is to visit her entire district in order to discover the

homes that need her care, and then to teach English to the foreign mother in her own home, as well as sanitation, household tasks, purchase of supplies, clothing, and our American system of government. She reports to proper authorities bad housing conditions which she may find and those in need of medical attendance. She seeks to cultivate self-respect by carefully preserving race pride and by seeking to discover and develop any special gifts in families under her care. New York City has also recently appointed home teachers, and there are eleven at work in the Greater City.

A Neighborhood Mother. In the squalid Italian quarter near the salt beds around Syracuse, a sweet-faced woman was picking her way among the puddles of water on the unpaved street. Suddenly a little child saw her and rushed forward with glad cries of "Teacher, teacher!" From everywhere and nowhere in particular came running a dozen more, their little dark faces lighted by bright happy smiles as they gathered about and looked up into the face of their loved teacher, like flowers lifting their heads towards the sun. "Are you coming to my house to-day?" "And mine?" "Yes, dears," and away they scampered to scatter the good news. Up the steep narrow and dark stairway the teacher climbed, with a chattering rear-guard. In the open doorway at the top landing stood a short, thick-set woman whose dark, flashing eyes and olive skin proclaimed her a daughter of Italy. She had a baby in her arms and a two-year-old tugging at her skirt, peeping at the teacher. After warmly shaking hands with every one, including the baby, the teacher was offered the best chair in the room, and in came two other Italian women with small children. The health of each child was inquired after, and a word of advice in one case, warning in another, was given in Italian, and then the teacher opened her bag, took out some picture-books, paper and pencils for the children, and English primers for the three mothers, and began the English lesson. The book was the one prepared by Mary C. Barnes, and as the teacher

had faithfully taught these women in their homes for nine months, they were able to understand and read quite well. At the close, the teacher explained in Italian the Bible lesson which they had read in English. Although these women could understand quite a little English, they did all their thinking in their native tongue, and if one wished to impress a truth clearly it must still be in Italian. Then came a practical demonstration of how to disinfect and do up a cut finger, when Giuseppe came in crying, with an old tomato can still clutched in his hand. The teacher still relied on Italian to explain how dangerous a plaything a tin can is, and the need and action of disinfectants. In each home she entered the teacher met a different problem. In one the window was nailed down tight to keep out burglars; in another the sink drain leaked over the floor; in another she came just in time to overhear a brewery agent in fluent Italian telling a group of mothers that the air in America is so strong that it is necessary for the whole family to drink beer, even the little children, or they will never grow up.

Her knowledge of Italian opened the way to the lives of these women, who poured out their hearts to her, and in a very true sense she became the neighborhood mother.

The immigrant committee of the New York State Federation of Women's Clubs is formulating plans for establishing rural colonies of foreigners in undeveloped areas of our country. The plan contemplates an arrangement with the federal banks to loan money for long terms at a low rate until the immigrant has a chance to become well established.

The National Americanization Committee has prepared a fine program of activities for mothers' organizations, which includes this standard for individual women:

(1) Americanize one immigrant woman.

(2) Teach English to one foreign-born mother.

(3) Put one immigrant family on your calling list.

It would be impossible to estimate the enormous transformation that could be wrought if every Christian woman would earnestly set herself to the task, taking the foreign-born woman who lives nearest her as her particular work and care.

Social Settlements

Some years ago an occasional Italian might have found his way into one of the social settlements located in the vicinity of his colony. To-day, while he is not as appreciative of educational and social advantages as the Hebrew, he is accepting more and more the opportunities offered him. He is timid about mingling with people among whom he feels a stranger. But his desire to learn English has conquered, for he knew well that without such knowledge the doors leading to the best opportunities were closed to him. Consequently we find him in Hull House in Chicago, in the West End House in Boston and in the settlements of Philadelphia, Pittsburgh, New York, and Brooklyn. In the latter borough, there are two settlements exclusively for Italians, the Little Italy Neighborhood House and the Italian Settlement.

In New York City, the Richmond Hill house is distinctively an Italian institution. Six hundred Italian boys and girls every week avail themselves of the clubs and classes offered them by this settlement. Ninety-five children attend the daily kindergarten in the mornings and are gathered in sewing or story-telling groups in the afternoons. There are a large Boy Scout troop, dramatic clubs for all ages, mothers' clubs, classes in carpentry, modeling, drawing, painting pottery, and stenography. The house also conducts an employment bureau (for boys and girls compelled to leave school) based upon the most modern ideas of vocational guidance. The young people also publish a worthy magazine. Excellent work has been done in sculpture. One of

the young men who owes his start in life to the settlement is Beniamino Bufano, who last year won the Whitney first prize in the competition for the best sculptural representation of the immigrant in America. The art committee is endeavoring to develop artistic ability among Italians in New York and will build a studio in the rear of the settlement house this year.

The wonderful work of Hull House would need a volume of its own adequately to describe it. Suffice it to say that Italians may and do take advantage of the music school, art classes, day nursery, and the industrial and social clubs for boys and girls. The two distinctively Italian activities are the "Young Italians" social club for young men and women and *Circolo Italiano,* the Italian Circle. At the regular meetings of the social club during the past four years, an appreciation of what is best in their old world traditions is fostered. Italian has to some extent been spoken, Italian favors and decorations and refreshments have been used. The Italian Circle has general oversight over all activities in behalf of Italians. It conducts the social club, gives benefit performances for the Italian Red Cross, has started rug-weaving for poor Italian women, and gives an annual "Mardi Gras," the invitations for which read "you and your family." Almost all the Italian colony attends. The philanthropic Italian ladies of Chicago have organized a *Societa de Beneficenza della Donne Italiane* which meets at Hull House. One of the aims sought has been to make the foreign mothers more respected by their children, and to this end the work for mothers is given much prominence.

All the settlements conduct classes in English and naturalization for foreigners, and, through the visiting nurse and the outings at summer camps, relieve much physical suffering, but, as the head-worker of an Italian social settlement said to me recently, "What Italians need is less amusement and more religion." Italians frequent the settlements because of the advantages offered, but do they avail them-

THE SOCIAL AND RELIGIOUS CENTER (METHODIST EPISCOPAL), ENSLEY, ALABAMA

The Cooking Class
The Sewing Class
Night School for Italian Men .

selves of these in order that they may be able to help others less fortunate, or that they may become the moral leaders of their race? Frankly, no; only that they may better their own position in the world, or for the good times to be had, or because there they are able to pursue congenial studies, all worthy enough motives, but, without religion, tending to develop a selfish pursuit of happiness, lacking the sense of duty and of responsibility for service which the gospel of Jesus Christ instils. It is not enough that the social settlements should be an expression of the Christlike character of loving service in the hearts of their supporters. We must seek to develop the Christlike character in those we aid. This can best be done in settlements conducted from the religious point of view.

Religious Social Settlements

There should not be the sharp distinction that is commonly made between social and religious work. Anything that is done for the welfare of mankind is Christian, but it falls short of its aim if it betters only the physical and intellectual condition of people. For such work to be permanent in its effect, the spiritual life must be touched by the power of the living Christ. The appeal of the social settlement that ignores religion is to self-interest, a motive not lofty enough to stimulate the development of nobility of character. A few years ago some earnest people closed a large, finely equipped settlement, whose classes were attended by hundreds of foreigners, giving as their reason that the results in terms of life and character did not justify the expenditure of time and money. Only an intelligent and vital faith in Christ can bring man to his highest state.

The ideal method of work is a union of a social settlement ministering to the physical side of life through athletics, health talks, and visiting nurses; to the mental, through clubs and English classes, music, drawing, and handcraft; to the need of fun, through entertainments and social gather-

ings; and to crown all and give purpose to life, a spiritual ministry, the preaching and teaching of the gospel of Jesus as the way of salvation, by means of religious services, Sunday-schools, prayer-meetings, and a modern evangelism. There are some excellently equipped religious settlements doing just this: Davenport Settlement in New Haven, Good-will Center in Brooklyn, with an average attendance of 1,000 children at their meetings and between 300 and 400 Italian men and women at a Sunday service; Grace Episcopal Chapel, New York City, with an Italian membership of 400; the work of the Presbyterians in Kansas City, which is so flourishing that the Italians have advised the priest to close the Roman Church and go away.

It is not too much to say that the richest and most lasting results in character are brought about by the efforts which Protestant churches are making to win Italians to the service of Jesus Christ. These efforts are necessary in view of the fact that two thirds of the Italians have abandoned their native churches and are drifting into unbelief, and also because the Italians know so little of Jesus Christ beyond dramatic stories of his birth and death. They have scarcely a conception of his life and teachings, and no knowledge of the Bible. Thousands have never heard there is such a book. Their interest is keen when they are introduced to it, and any worker among Italians can tell of men who have read and reread it so that they can quote verse after verse from memory. I have in mind a young man who is becoming actually educated in heart and mind from his study of the Bible. He had been a gambler, a hard drinker, a tough gang-leader, and a terror to his family. After his conversion the priest saw him and tried to take his Bible from him, and failing, twitted him with the hardest thing for an Italian to bear, disloyalty to his inherited faith. Said he, "I did not think you would ever change your religion." "Why," replied the young man, "it's real religion that has changed me." The mother, sister, and brothers were in despair over

him at first—he was bad enough before, but now that he had gone to the Protestant tent, he would be utterly lost. Weeks went by, and since he did not drink or gamble or go out with the gang, but worked steadily and brought his money home to his mother, they all came in wonder to see what was this religion that had worked the miracle, and a few weeks later the entire family trooped into my study bearing the images of three saints (cheap papier-mâché, costing them $28), which they no longer trusted nor addressed in prayers.

Catholic Work for Italians

What is the Catholic Church doing to meet this situation? For a number of years it paid little heed to Italians in America. Consequently the work of Italian evangelization was much easier fifteen years ago than at the present time. The common report throughout the length and breadth of the land is, "When we opened our mission, the Catholics were doing nothing for Italians. Now they have built a church, are building a parochial school, and are copying our various social activities."

Realizing that the majority of Italian priests were unable to hold the people, as early as ten years ago a group of young American seminarians, mainly of Irish descent, were sent to Rome to learn the Italian language and to become acquainted with Italian thought and feeling. They are now taking part in this new, aggressive campaign. In Lawrence, Massachusetts, where the Rev. Ariel Bellondi, pastor of the flourishing Baptist mission, has gathered a large men's Bible class, a new Catholic church has just been completed, and seven nuns have been brought into town to visit the homes and overcome the "devilish influence of the Protestants." In Providence, where, as we have already mentioned, there is a large, prosperous, and influential Italian colony of 30,000, there is the beautiful church of Saint Anna, completed two years ago. It is a copy of the church

of St. John and St. Paul in Venice, and an Italian bell-tower stands beside it. Padre Bove, who seems to be an energetic, wide-awake priest, is now completing an equally imposing and well-equipped parochial school building. The plant is estimated to cost $50,000. The school will contain an auditorium which may be used as a theater and for concerts, a room for an orchestra, and a day nursery with ten beds for babies. There are to be eight good-sized classrooms, where will be taught the religion and ideals of the Italian fatherland, in distinction from American ideals.

In other localities the Catholic Church conducts sewing schools, music classes, gymnasiums, athletic activities, classes for the study of English, kindergartens, day schools for the boys and girls, and Boy Scout troops. In one New York Catholic settlement, vocal, piano, and organ lessons are given free to the people. A large number of fresh air homes have been established, and there is a long list of homes and protectorates for foundlings, orphans, and wayward boys and girls. Children are committed to these through the courts, the city paying $11 a month for each child.

These helpful ministries are a direct result of the example of Protestant work. Indeed the pope considered the apathy of the Italian clergy of such importance that he not long ago sent a special encyclical letter urging them to stop abuses in Italian parishes and do all in their power to hold the Italian people to the church. In August, 1916, an appeal was sent to all the Catholic clergy to support and distribute a weekly Italian Catholic paper which it is proposed to issue. It will be an ably edited and up-to-date magazine for Italians in their own language.

Italian priests are both good and bad, but the doctrine the church has taught her children for generations and still teaches—that the value of the priest's ministry, his authority, and power are independent of his character and private life—is the cause of much moral laxness. When the priest stands

before the altar he represents God and he is the only channel for the flow of divine grace to the people.

Religious Situation

It is a common belief among Americans that all Italians are Catholics, and there seems to be good reason for this impression. Out of Italy's population of 35,000,000, there are only a few more than 60,000 Protestants, but there are uncounted thousands, yes, tens of thousands of anticlerics and atheists. Ninety-five per cent. of the Italians landing on our shores would give Roman Catholicism as their religious belief, but if questioned, a large number would add that they do not observe its feasts or attend its services, except, perhaps, for births, deaths, and marriages. A questionnaire sent to all Baptist, Presbyterian, Methodist, and Congregational Italian pastors, including the question, "What per cent. of Italians in your colony are loyal to the Roman Church?" evoked the amazingly unanimous reply, "About one third." One or two reported one quarter and one reported one half.

The greatest question confronting the Catholic Church in America is the defection of the Italian immigrant population. In 1912, the Catholic Church made a comparison of Protestant and Catholic statistics, with the astonishing result of 250 Protestant Italian churches to 150 Catholic Italian churches.[1]

The *Catholic Citizen* of Milwaukee says that "Italians are of a generation whose ideals of political liberty collided with the established order and temporalities of the church," and it further admits that at least 1,000,000 Italians in this country have already been lost to Catholicism. In one city in Massachusetts, out of a population of 1,700 Italians, only sixty attend the Roman Catholic Church and in an-

[1] The *Catholic Directory* for 1913.

other city there is a colony of 6,000 Italians of whom only 300 attend that church.

There is a colony of 35,000 Italians in Brooklyn which has only one Italian Roman Catholic Church, seating at the utmost 400 persons. It conducts three masses on Sunday, and assuming that it is filled to capacity each time, it could only minister to 1,200 persons, less than four per cent. of the population. Out of the 600,000 Italian people of Greater New York, the Roman Church, by its own figures, lays claim to only 180,135 members of Roman Catholic Italian churches. This includes children, and even so it is less than one third of the total Italian population.

There is need for the widest publicity of these facts to refute the common charge of proselytizing which all evangelical mission work among Italians encounters, and also because officials of city departments, health, probation, juvenile court, and charity organizations, and even school-teachers continually assume that all Italian children are Catholics and insist on treating them as such.

Here is what a well known Italian woman writer, a stanch Roman Catholic, has to say in her recent book against our evangelical propaganda: "In the American missionary world there looms large the idea that the Italian offers a fertile field for Protestant operations. It is true that many of the Italian immigrants have good reasons for their state of indifference, rancor, and hatred toward the Catholic Church. On the one hand, the anarchistic and socialistic propagandists attack many of its theories, on the other, reaction inspired by the condition of the Catholic Church in America. The church must get money, for it has no income save from the faithful. This limits its charitable work. Besides, many priests go to America, not sent by the holy office or their immediate superiors, but for the most part, to "seek a mass" like the other immigrants who go there to seek a job. One of the things which disturbs the Italian is that he must pay to enter the church. The rascality of the

Protestants takes advantage of this sad state. They are animated by a great zeal to proselyte and they do not hesitate to spend great sums of money. One Baptist pastor has said that, if he had money enough, the whole of Little Italy would become Protestant. No, no! When our immigrants have once lost their native religion they cannot deceive themselves nor others that they can acquire another. They cannot have any other." [1]

Legitimacy of Protestant Work

It is not necessary for me to argue this matter. Our 20,000 Protestant Italian membership, with another 40,000 who sympathize fully with us, but dare not take a stand openly by uniting with the Protestant church because of the persecution, boycott, and family opposition which would inevitably follow, tells its own story. Out of a confirmation class of eighty Italians taken into the Grace Episcopal Church in New York City, last year, sixty of the number had never been confirmed in the Catholic Church, while seven of the women had not even been baptized by that church.

The surprising thing is, however, to find that within the Protestant fold itself there are those who would discourage our attempts to evangelize the Italian. The contention is usually as follows. Most of the new immigration is made up of Jews and Roman Catholics. It is a great deal better for them to be true to their own religion than that any efforts should be made to undermine their inherited faith. And then the usual argument is presented that "The moral restraint and religious inspiration which come through the medium of the Roman Catholic Church cannot be estimated. We gage somewhat their value through a consideration of their discontinuation. Should all masses in Roman Catholic churches devoting their attention to non-English speaking people suddenly cease, what would inevitably follow? Our

[1] Amy Benardy, *Italia in Randaggia.*

nation would be plunged into a pandemonium unparalleled in the history of the world. Not only should we have endless processions marching under no-God, no-law banners, but class, clan, and man would cast off all restraint and authority. In this country, often following our example, the foreigner has sometimes interpreted liberty as license. The Roman Catholic Church grips these slowly awakening souls through its traditions and ceremonies, in such a way that law and order result."

In the light of facts already enumerated such statements are ridiculous, at least so far as Italians are concerned. Only those who do not speak their language and have never lived in close, intimate, daily relations with large numbers of Italians could seriously hold such views, which are not sustained by facts. Instead of the church, through its "traditions and ceremonies, gripping these slowly awaking souls," those that do awaken through education and contact with American life throw off the traditions of their church as worn-out superstitions, and become either indifferent to religion or actively hostile. Having lost faith in Roman Catholicism, they fervently believe all religions are worn-out superstitions imposed upon ignorant people to keep them in subjection. To this latter group belong the great throng of younger men who represent the socialist and anarchistic organizations. They have rebelled against the tyranny of the Roman Church and, mistaking soul liberty for license, they acknowledge no authority except their own wish and individual advantage. They have an organized propaganda, aided by public debates, street meetings, clubs, and socialist papers, all seeking to enlighten and free their fellow-Italians from the yokes of superstition and their consequent condition of slavery for the benefit of the rich and powerful. The rapid growth of socialism and the spread of modernism even in the Roman Church itself shows that the spirit of modern Italy is protestant.

How They Cut Loose

In a large eastern city there is an Italian family in comfortable circumstances now, but some years ago very poor. The father had been ill and out of work and the mother had no money to pay the christening fee and the expense of the usual large party when her sixth baby came, so she let the matter drift for four months, meanwhile saving money for the ceremony. Suddenly the child became too ill to take to church to be christened and the priest refused to go to the home even for an extra fee and in a carriage hired by the mother. The child died, and so great was the father's wrath at the heartlessness of the priest that he forbade his family ever again to attend the Roman Church. The oldest daughter, a girl of unusual executive ability, became an ardent socialist, secretary of her organization, and was spoken of by the state leaders as likely to rise to high rank. An earnest Christian American woman became her friend, and after several months succeeded in bringing her to attend an Italian evangelical service. She finally gave her heart to Christ, and is to-day an earnest, growing Christian, destined to be an influential leader among her people.

Several years ago, when I commenced work among Italians, I was invited by a Young Men's Christian Association secretary to pay a weekly visit to a shoe factory and speak to the fifty Italians there employed. I was told by the secretary, who supposed the men to be all Catholics, not to antagonize them by preaching religion. I racked my brain to find subjects that ought to interest them. I spoke on Italian art, immigration, American ideals, and Italian heroes. One day one of the men shouted out before all the others, *"Maestro,* we know you are the minister of that little church. Why do you not talk to us on religion some time?" I answered that my religious views would not agree with theirs. Whereupon a man answered, "You need not be afraid of what you say to us—we are all atheists."

In that particular group of fifty men I found only one who defended the Roman Church. During the four years that I carried on a tent campaign in Brooklyn, I spoke with hundreds of men and women personally, and the common expression that I heard over and over again was, "I am a Roman Catholic, but have not put foot inside of a church for ten years." There are thousands of young Italians, especially the better educated in this country, who are organized into socialistic groups, whose chief object is to combat the spread of the "religious pest." As we have already indicated, not over one third of the Italian population of any colony is attached to the Roman Church. It will therefore be clearly seen that it is not a question of proselyting, but rather a matter of recovering the Italian from skepticism, unbelief, and violent opposition to religion and theism. Many thousands who have come into contact with the Protestant church have been converted and are now a positive force for good in their communities. Said an Italian mother to one of our young men recently, "I wish my son would go to your church too. I notice the young men there are good. They don't go to the saloon and gamble away all their wages. I'd even be willing to have him become a Protestant if he would be good like that too." Poor woman; I know her son, a street loafer, dressed like a dandy, who spends his time in pool-rooms and drinking resorts, seldom works, and when he does, wastes his money in drink and cards. The mother is a devout Catholic and would never think of entering the Protestant church herself, yet she has given her unconscious testimony to the power of the preaching of Jesus Christ to transform life.

The Challenge to the Church

As Christian workers, we must aid all efforts to improve social conditions, but we cannot stop there. We have an example in the activities of our Lord. He ministered to the physical needs of the people, but a physical ministry was

not the sole object of his coming into the world; he had other gifts to bestow. In answer to the questions of John's disciples, "Art thou the Messiah, or look we for another?" he replied, "Go and show John again these things which ye do see and hear. The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, and the poor *have the gospel preached to them.*" The Jews of that day had sunk to a superstitious fear of God and believed in an elaborate system of rites and ceremonies as their hope of salvation. Christ said, "I am come that ye might have life and that more abundantly," and, "Ye shall know the truth, and the truth shall make you free." To-day there is great fear of being called sectarian. From much that so-called liberal men write and preach, it would seem to be sectarianism to preach Jesus Christ as the only means of salvation, the only mediator between man and God, to a Roman Catholic or a Jew. We must see the good in every system, true, but the value of religion in a man's life must be judged by its fruits. To Jesus and his disciples it made no difference whether men were Jews or Gentiles. If they were not living according to the will of God, they were fit objects of missionary activity. For this, the priestly class, the Pharisees, and the Sadducees, sought to kill him. They were very much prejudiced against his radical views and religious principles. He cared nothing for traditions and ceremonies but declared God to be a spirit, who must be worshiped in spirit and in truth. It is an undeniable fact that those who have shaken the world out of its lethargy and religious indifference were men of mighty conviction who told the truth as God revealed it to them, regardless of personal consequences or of what other men thought. In every field of human endeavor, in art, music, and science, progress is led by men who have convictions about which they cannot keep still, but must seek to impart to their fellow-men.

Professor Steiner says: "There is no institution in the United States which will be so profoundly affected by the

immigrant as the Protestant church. Without him, she will languish and die; with him alone she has a future. The Protestant church is called upon to lift the immigrant into a better conception of human relations both for her own sake and for the sake of the communities which she wishes to serve. . . . This she must do even if it brings her under suspicion of proselyting. Indeed one of the growing weaknesses of the Protestant church is the loss of those deep convictions which make proselyting easy."

VI

LE CHIESE EVANGELICHE
(PROTESTANT CHURCHES)

A DANGER TO PROTESTANTISM

We want our ministers to be alive to the needs of the hour in politics and in industrial reform, quick to come to the championship of overworked women in factories, and the rescue of little children who are giving up their lives that the cost of production may be kept low. We want the message from the pulpit to be heartily in sympathy with our modern thinking. But most of all does American Protestantism need a spiritual passion, a contagious faith in the supremacy of God's spiritual order, and an alarm at the misery that waits on sin. From many a community there is already rising a cry for elemental religion. With all their scientific business success, American laymen are asserting that they want to be assured of God and immortality and the worth of righteousness. They want companionship in spiritual loneliness, comfort in hours of pain, courage in moments of moral wavering. Their souls are athirst for the Unknown, and they will be satisfied with nothing save the water that comes from the river of God. If the awakening of Protestantism were to mean simply a renascence of ethics, or a sort of bescriptured positivism, American society would be defrauded. When it asks for the bread of life, it will not be satisfied with treatises on eugenics.

—Shailer Mathews.

The test of religion is ultimately a very simple one. If we do not love those whom we have seen, we cannot love those whom we have not seen. All our sentiment about people at a distance, and our heart-stirrings for the distressed and oppressed and our prayers for the heathen are pointless and fraudulent, if we are neglecting the occasions for service lying at our hand. If we do not love our brethren here, how can we love our brethren elsewhere except as a pious sentimentality? And if we do not love those we have seen, how can we love God whom we have not seen?

—Hugh Black, *The Greater Friendship.*

VI

LE CHIESE EVANGELICHE[1] (PROTESTANT CHURCHES)

Stages of Religious Work

In the course of our attempts to preach the gospel to the Italians we have passed through two distinct stages.[2] The first may well be characterized as *the experimental stage.* There was at the beginning of this enterprise no definite policy Home mission boards, city mission societies, and individual churches put out feelers here and there to see if the Italian would respond to the gospel appeal. In the city of Brooklyn alone no less than twenty centers were opened to evangelize the Italians. The most of these were short-lived. This period of experimentation lasted from 1880 to about 1900. Then came the stage of permanent work. The

[1] The term "Protestant" has generally an unfavorable connotation among Italians. "Evangelical," however, is accepted and approved.

[2] In connection with this chapter and with all references to Protestant work among the Italians in America, the reader is referred to a pamphlet by Mr. Mangano, "Religious Work for Italians in America: A Handbook for Leaders in Missionary Work," published for the Immigrant Work Committee of the Home Missions Council by the Missionary Education Movement. This pamphlet is intended as a supplement to this book. It contains a general statement by the author, covering the whole field of Italian work in America, with additional statements of policy contributed by all the important denominational agencies working among Italians. There is a directory of Italian churches and mission stations of all denominations, and a model program of work. The pamphlet is invaluable to all who desire a first-hand knowledge of Italian work and methods of work in the United States.

conviction had already been formed that the Italians were in sore need of the gospel and that they responded to the gospel as no other foreign people did. Some remarkable cases of conversion took place. The various denominations began to show signs of enthusiasm about the prospects of reaching the Italians. Prophecies were made that in the near future our churches would be thronged with these newcomers.

Hitherto the work had been carried on in some rented store or a room in a near-by church, and much was done in the open air. The tent campaigns in Philadelphia, New York, and Brooklyn had attracted large numbers of people who eventually served as nuclei for future churches. *This second stage* is marked by the erection of special buildings adapted to the particular kinds of social and religious work needed by the Italian communities. Workers and organizations began to study methods of approach and to formulate policies. The matter of training schools for the preparation of workers was also given attention, and as a result we have to-day three institutions that have well-equipped departments for the preparation of Italian missionaries and pastors—Colgate Theological Seminary, which is providing men for Baptist fields; Bloomfield Theological Seminary, which is furnishing many workers for the Presbyterian Church; while the Bible Teachers' Training School of New York has turned out men who have gone into the work of various denominations.

We are entering now upon *the third stage,* which we may call the intensive stage. There are still localities where new fields should be opened up as in the past; but the great task before us during the next decade is to put upon a more efficient basis the already existing work. We are face to face with the need of ministering more effectively and more thoroughly to the populations of our largest Italian centers. In these large groups of foreign peoples there are usually no Protestant churches, and a single worker or two in a com-

THE GOSPEL OF THE OPEN AIR

Italian Summer School in City Mission Tent Campaign
Street Meeting, Second Avenue Baptist Church, New York City

munity of 15,000 or 20,000 Italians cannot meet the needs of the people. In other words some of our churches and missions must become in reality community centers with facilities and workers sufficient to serve well all the people of that community. It is well enough to have many minor interests here and there, but we ought to have some interests that have a commanding influence. The church in its task of foreign evangelization ought to see the value of concentration of effort as the great industrial organizations see it. There are a few Italian churches that are sufficiently equipped with buildings and workers and these are doing a comprehensive community work. The "Good-will Center" of the Brooklyn City Mission is located in the midst of a colony of 15,000 south Italians. Between 4,000 and 5,000 attend clubs, classes, or meetings of the settlement weekly. A year ago a church was organized with 125 carefully taught and tested members. The membership is now close to 300, and the average attendance at preaching service is 400. The Sunday-school is flourishing, and the head-workers say it could easily number 1,000 if enough competent teachers could be secured. The work serves all ages through a day nursery, a kindergarten, twenty clubs for boys and girls, a good citizenship club of a hundred men, and a club of Italian mothers which averages sixty in attendance. Every possible need is met: for music there is a band and a well-trained choir; for handcraft, industrial classes and sewing school; for amusement, Saturday afternoon educational moving pictures with an attendance of 1,200 children; there are plays and entertainments for their elders, and for outdoor life there are boys' club hikes and camp life at Cornwall. The $8,000 a year spent in this settlement, if divided among eight widely separated fields where the sum could provide but one room and one worker apiece, could not possibly reach so many people in the short space of a year. Some of our smaller missions have been at work with little outside

help and meager financial support for several years and have only from twelve to twenty members.

Organization of Italian Missions

Attempts to Fuse into American Church

As Italian churches and missions have multiplied, other questions have arisen. There is a wide diversity of opinion about how an Italian church should be organized. There are those who are completely out of sympathy with the foreign church. They contend that the converted foreigner should come into the membership of the established American church and so hasten the process of Americanization. This is the theory of many who have never faced all the facts in the case. It seems reasonable that a foreigner in a well-organized American church would absorb more of the real Christian American spirit than in any other way.

It has worked well in a few instances in small country churches, when the foreigners were young, could understand English, and could be taken into the social life of the members. Such cases are desirable but rare. If the converted foreigners speak little English and are of the laboring class, the attempt is always a failure. The vast majority of church-members will not mix with them and the Italians feel keenly their isolation, the social gulf between the races, and their own shabby clothes.

Some time ago a clergyman asked me to meet with his deacons to examine four Italians converted through the efforts of the Italian missionary. The candidates passed a good examination, and the deacons were quite willing to recommend them for admission to church-membership. The pastor looked worried. I ventured to hope that he was joyful at the fruits of the Italian mission. "Yes, so far so good, but now I am puzzled to know what to do with them. I have some members who would not approve of their coming into the regular congregation." Another city church,

through the friendly interest of its assistant pastor, acquired an Italian member. This man had five children, whom he wished to send to the American Sunday-school. A prominent woman threatened to withdraw her children if these Italian children were allowed to attend.

Departmental Work

Often a church situated near an Italian colony has become so much interested in its needs that it has been willing to set aside some room in the church for the work of Italian evangelization. An Italian minister preaches to them in their own language. Converts are received into the main church, whose English services they attend only on rare occasions. The expenses of the department are part of the regular church budget, and all contributions of the Italian congregation go into the church treasury. As a rule the department has no independent ecclesiastical organization and the ordinances of baptism and communion are administered by the pastor of the American church. This is not wholly satisfactory. Men and women who know no English find it very tiresome to attend a service in an unknown tongue, and certainly there can be little religious inspiration or instruction in a sacrament administered in a foreign language. How many Americans would keep up their interest if they had to attend a Russian or Polish service? Even when the Italian knows enough English to follow a conversation and answer a few words, he receives little from an English sermon. The vocabulary is unfamiliar to him and he still does his thinking in his mother tongue.

Another obstacle to the success of a departmental work is the lack of importance given to the enterprise. If a society of the main church needs the Italian room, the Italian members are crowded into some other room. Italians resent this. To them their service is exceedingly important and it is a shock to discover that it is less important in American eyes. Then, too, in institutional churches where

clubs and classes meet every day in the week, it often happens that while an Italian service is in progress, a social or gymnastic drill may be going on in the next room. The Italian temperament is particularly sensitive to atmosphere, and it is exceeding difficult to preserve a spirit of worship under such conditions. These handicaps should not obscure the fact that there are undoubtedly successful examples of work carried on under the departmental system.

Branch Church

The branch or independent church, with a separate building used only for the Italian work, has been found to accomplish the best results.

The conduct of a branch church is similar to a departmental work. The converts are all members of the mother church, but the branch has its own officers and deacons, administers the ordinances, and has absolute freedom in conducting its own work. Such an arrangement has much to recommend it. The relation with the mother church is a source of help when advice is needed or in case of discipline, where the main church takes the responsibility that the weaker branch could not assume.

Self-Governing Church

The self-governed Italian church is organized exactly as any American church. It invariably has its own church building, its ordained missionary pastor and regularly constituted officers, and it usually takes care of its own current expenses and frequently contributes something toward its pastor's salary and the various missionary societies of the denomination. Every denomination working among Italians has one or more such independent churches. The Congregationalists have a fine work at Davenport Settlement, New Haven, and at Grantwood, New Jersey. Other significant enterprises are those among the Baptists at First Italian in Buffalo, First Italian in Brooklyn, Hurlburt Chapel,

Orange, New Jersey, and First Italian, New Haven. The Methodists have their most representative pieces of work at Jefferson Park, New York, First Italian, Chicago, the People's Church of Denver, and Elm Street, Toronto. The main features of the Presbyterian work are at the Broome Street Tabernacle and the Church of the Ascension, New York, Olivet Church, Newark, and churches in Philadelphia and Chicago. The Reformed Church in America has a flourishing institution in its Italian Church at Newburgh, New York. The Protestant Episcopal enterprise of most importance is that of Grace Chapel in lower New York. San Salvatore, New York, and the Episcopal chapels in Philadelphia and Boston are also strong organizations. The United Presbyterians have a splendid Italian work on Webster Avenue, Pittsburgh. The only independent self-supporting Italian churches in America are the Waldensian church on Forty-first Street, New York City, and the Waldensian churches of Gainesville, Texas, Valdese, North Carolina, and Monett, Missouri, which were built and supported by the people. These people have been Protestant for centuries and when they migrate and make a settlement, like the New England pilgrims, their first care is to build a church.

Missionary Efforts in Small Towns or Villages

In communities where the Italian group is too small to make it at all feasible to maintain a missionary among them, the local church can still accomplish much. Here the teaching of English is imperatively the first step, and the friendliness of Christian neighbors will draw the people gradually into the church.

In a New Jersey suburban town a few consecrated women started a sewing school in a vacant store, and later a Sunday-school was begun. To-day there are over a hundred scholars in that Sunday-school, and forty or more of the parents have

united with one of the local churches. A missionary from an adjoining town carries on a weekly service in their native tongue for these adult converts.

In a beautiful residential town of Connecticut there is a group of seventy-five Italian families living by themselves and cut off from any contact with American life. A little Catholic church was built there several years ago, but since the people contributed so little, the services have been discontinued. Some of the wealthy ladies of the community saw the need of these neglected people and decided to do what they could for them. They first secured a visiting nurse to go into the homes and show the mothers how to care for their children, how to cook their food, and how to attend to them when sick. Later they secured a large room which had formerly been used as a saloon. The place was cleaned and put into shape so as to serve for a sewing school, a lecture room and a place for social gatherings. The day I was invited to speak, the room was full of mothers, and the Christian women of the town were serving coffee and sandwiches over the transformed bar.

An excellent way to get at the problem first-hand is for every church to appoint an energetic local missionary committee, whose duty it would be to make a careful study of the foreigners in the community, gathering accurate information through personal contact, about the social, economic, and religious conditions of their foreign neighbors. Then seek, through English classes, sewing schools, civic clubs, home visitation, and personal friendship, to bring them under the ministry of the church. What can any Christian American do to reach the foreigner? Let him play the host to the stranger. We too often blame the stranger within our gates for his un-American standards of living. How is he ever to attain the true American standard if he never crosses the threshold of an American home? Not long ago a well-educated foreign worker startled his audience by telling them that he had been laboring in their city for over six

years and had never been invited to an American home. People are honestly seeking how to reach Italians, but they do not use the most potent means at their disposal to establish a point of contact—their homes.

Essential Factors

Freedom Necessary

The ideal form of organization, as has been said, is the branch or the so-called independent church with a separate building. This is best adapted to train its members in church life and at the same time to develop a sense of personal responsibility for their own church work. It means a great deal to have the Italian congregation feel that they are entrusted with the conduct of their own church; that they can elect their officers; that they can collect money and dispose of it according to their own vote and judgment. There is development and growth in the knowledge that they then have something to do themselves. When an Italian is elected to any of the church offices, he begins to feel his responsibility. This is surely one of the elements that contributes to his becoming an individual and a personality.

But a clear distinction must be made between a church that is organized for the conduct of its own work and an independent church in the strict sense of the term. When such a church is organized it should be made very clear to the members that no church can be actually independent until it is able to provide for all its own expenses. There is no objection to considering the members of an organized church as members of some American church. Indeed, there are some advantages in it, especially if it serves the purpose of developing interest in the Italians on the part of the Americans. But this relation must not deprive the members of the Italian congregation of the right of initiative or of independent action. If they are ever to reach the point of self-direction, they must now be given considerable freedom,

under some wise but not suffocating supervision, in order that they may be made to feel their personal obligation for reaching the people of their community. The idea that the work carried on for Italians is an enterprise that devolves upon Americans exclusively and not upon the Italians, is too common among both peoples. Too often have Americans so completely dictated and controlled the activities of the mission church that the Italians have said, whenever an appeal has been made to them for their participation in the maintenance of the work, "This is the Americans' business: let them do it."

In view of the numerous disasters in the past, leaders in foreign work are somewhat diffident about granting much freedom to the foreign congregation. The tendency is to make wards of these converts and not self-directing and independent Protestant Christians. The Roman Church from which they come has too long fostered this attitude. It holds that the clergy constitute the church, there can be no church without the bishop, the people have no part in the conduct of the organization, they simply are the recipients of gifts which the clergy possess and can dispense through the mass and the various functions of their office. Our view being diametrically opposed to this, we are compelled in the very nature of the case so to treat our Italian converts as to develop them into self-respecting independent supporters of their own church work. It is true that Italians, unused to democracy in church life, will doubtless make many mistakes, if given large freedom. But who does not make mistakes in the course of a life of development? Every precaution should be taken to provide against serious blunders, but we must know that by their very mistakes they will better learn to conduct their own affairs.

Cooperation of American Brothers

Experience drawn from a wide observation has shown that too large liberties, which are usually attended by official

MARIE LOUISE DIETZ MEMORIAL
(FIRST ITALIAN BAPTIST CHURCH), BROOKLYN

Camp Fire Girls
The Sewing School
The Plant

neglect, have led to many failures in our Italian work. Especially has this been true where a national or state organization has taken the initiative in the establishment of a mission and failed to secure the cooperation and loving supervision of the local church. The tendency now, on the part of all denominations, is to center authority in the local church or city mission organization, for they are in a position to know best the needs of the mission under their care. My own personal feeling regarding the matter is that unless the cooperation of the local church or individuals can be enlisted, it would be better not to attempt the task at all. The risks are too great and the consequences too serious for us to take chances, unless the leader has been found who by his own personal character and ability can secure that cooperation.

A Cooperative Supervision

In the matter of cooperation and supervision certain methods have been tried and proved successful.

1. In a number of missions are to be found consecrated and devoted men and women who have made the Italian mission their special care. In many instances they have to forego the services of their own church in order to be of help and guidance to their brethren of a foreign tongue. It has been said truly concerning a splendid layman in one of our missions in New England, that he serves as a balance-wheel in all deliberations. He has the confidence and respect of all the Italians and, although he does not seek to impose his own will, when he expresses his judgment about any matter, the brethren usually follow his suggestions.

2. In some of our large cities the executive officer of the city mission society takes the matter of supervision in his own hands. The success of this method depends very largely upon how far he is able to understand and sympathize with the Italian temperament and point of view. To do this task well there must be real love for the foreigner and respect

for and confidence in the people who are entrusted with the task of leadership. In other words, there must be a brotherly and cordial spirit between the executive officer of the missionary organization and the Italian workers. Too often there is the feeling of distrust and lack of respect that is mutual. Wherever there is lacking that mutual understanding and love between workers and supervisors, the mission is bound to feel the shock and languish as a consequence.

3. The method that commends itself most generally, wherever it is possible, is a cooperative committee appointed by some local church which takes the mission under its protecting care. This has been tried out in a number of places and has proved workable as well as very much appreciated by the Italian congregation. This method is applicable to any and all forms of Italian missions, regardless of their type of organization. It is especially useful in connection with the work of the so-called independent organized church. It functions in the following manner. The local church nearest to the mission or the one most vitally interested in the work of the mission appoints a committee of three or four of its own members, persons who are really sympathetic to the foreigner and who are willing to give some attention to the study of the people whom they are about to assist. This committee then serves as a joint committee with the official board of the Italian congregation, meeting at regularly stated times to take counsel and discuss frankly all questions that arise in connection with the work of that mission and to plan for any departures from the ordinary lines of activities. This combined committee receives also the monthly reports of the work done by the staff.

This form of cooperation and supervision does not in any way interfere with the free action of the Italian congregation, while at the same time it furnishes splendid opportunity for securing the cooperation of the American church. Occasionally there are rumors about American interference in the conduct of Italian work. But usually these come from

Italian workers who do not appreciate America and Americans and the great help which they must necessarily render our enterprise if we are to succeed. What would the Presbyterian Mission in Kansas City do were it not for the thirty volunteer workers from the American church? What would the Baptist Mission in Orange do were it not for loyal and generous assistance rendered by the fifty or more persons who gladly cooperate in the task? What would the Congregational work at the Davenport Memorial in New Haven be without the splendid care of American helpers? But if they form such an important part in our work, it is but just and fair that they be informed about our plans, methods, and ideals of work, and that they have a right to make suggestions about them if they see fit.

There are two very important ends served by this arrangement. It is a protection against ill-advised action on the part of the Italian congregation, and at the same time it provides a means whereby our American friends can better understand Italian problems and views and more fully sympathize with the Italian temperament. Both sides would learn to respect, love, and help each other more, as they thus become acquainted.

Self-support

There are 300 Italian Protestant churches and missions in the United States with something over 20,000 members who contributed during the past year a total of $50,000, at a rate of $2.50 per capita, toward their own support, while about $400,000 is annually spent by home and city mission boards and individual churches for the support of this work. The question is often raised as to how long it will be necessary to expend this large sum of money, and when will Italian churches be able to care for their own work? In investigating causes for the present conditions certain facts appeared.

One of the main reasons for the alienation of Italians

from the Roman Church is the fact that the priests have extorted money from the people in every way open to them. The people have felt the injustice of the system whereby those with plenty of money could get the services of the church, while the poor must go without. The high fee of $10 for performing the marriage ceremony led some of the older immigrants, fifteen or twenty years ago, to dispense with it altogether, and not a few of our Italian ministers have had the experience of marrying a man and woman, father and mother of many children, who had lived true to each other, though unmarried.

To offset the belief that religion can be bought and paid for, the Protestants have emphasized the fact that the gospel of Christ is free to all. In the church and on the public streets the missionaries have done all in their power to make the people understand that Protestantism grants no special privilege, accepts no payment for a dispensation. The people have accepted these statements and are acting upon them. It is a matter of concern to many of the leaders in Italian work to train the people to self-support. This must be done, but wisdom and tact must be used. Some time ago I met an Italian who had received a communication from the treasurer of his church, advising him that he was considerably behind on his weekly pledge. Said he, "I left the Catholic Church seventeen years ago, because they tried to force me to pay when I couldn't, and now, here I am out of work and cannot meet my family expenses, and I receive a bill from the church. I shall not go to church; I have no money to give."

While the Roman Church manages to secure money from the people, it does not do so by the direct method of voluntary gifts. It is obtained in indirect ways for which the people suppose they receive some valuable equivalent, such as masses for the dead, special feasts in honor of saints, the sale of objects of indulgence, as medals, scapulars, printed prayers, beads, and candles. Large sums of money are re-

ceived also for the yearly masses which societies pay for in honor of their favorite saints. In the coal regions and in the construction camps, the company, acting on direction of the priest, in some cases deducts a small weekly sum from each envelope, which goes for the payment on the church building. The fees for baptism, funerals, and weddings are taken as a matter of course. It is difficult to train our church-members in direct, voluntary, regular giving, although it must be said that the converts to Jesus Christ who do give systematically through the envelope and pledge system give more than they ever gave directly to the Roman Church. The matter of regular contribution rests wholly with the Italian pastor. Some men secure a fine response from a small congregation. If a man has taken special pains to educate his people to the necessity and value of regular giving, he gets results.

A study of the detailed reports of local churches shows that not always do the churches upon which the most money is spent report the largest increase of membership. This is because considerable sums of money are spent in social and educational work, such as day kindergarten, clinics, boy scouts, gymnasium classes, and clubs. This work is very expensive and does not bring immediate results in church membership, but by work in the homes and personal work with individuals, keeping in close, friendly contact with all the youth brought under the influence of the church by the various activities, it is laying the foundation for large future ingathering. It requires no argument to prove that the denominations that are now wisely investing the largest sums of money in our foreign colonies, in such projects as the Good-will Center in Brooklyn, the Italian Institute in Chicago, the social and religious center in Ensley, Alabama, or the church on Dufferin Street, Toronto, are sure, in the years to come, to exert an immeasurable influence on those communities. It is true that this work costs, because foreign churches must offer social, educational, and recreational

features that our English-speaking churches in general do not need, since American parents realize these needs and supply them for their children.

Transition from Italian to English

Respect for Italian Traditions

Some thoughtless people consider everything foreign of little value, and unreasonably expect Italians to forget their country and national heroes and be lost in wonder and admiration for everything American. A southern Italian was walking through the streets of lower New York, selling plaster casts of saints and well-known men. Among these were some small busts of Garibaldi, dear to all true Italian hearts, and also some of George Washington. A man who considered himself a true American stopped the pedler, and, picking up the bust of Garibaldi, said, "Who is this?" Full of enthusiasm, the Italian replied, "The great Giuseppe Garibaldi, Italian great man." Then, to his utter amazement, his would-be teacher flung the bust on the pavement, saying, "Throw away the foreigner; you must be an American here." Instantly the Italian picked up the George Washington cast, and, dashing it so violently to the sidewalk that it broke into bits, he exclaimed hotly, "You do that to my Garibaldi, I do this to your damn George Washington."

We should encourage Italians to remember the grandeur of their history, to preserve the best of their traditions, to feel that, as a race, they have great gifts to contribute to America and that, as individuals, they will strive to be worthy of their inheritance.

Superficial Americanization

We must guard, however, against a zeal for too quick external Americanization of these people by many of our well-meaning but short-sighted volunteer workers. They

urge the young men and women to throw off their race customs and adopt American ones. This is exceedingly dangerous. In their impatience of everything Italian, boys and girls despise the moral restraints of their parents, do not respect the authority of the home, are ashamed of their ignorant, Italian-speaking mothers, and become a law unto themselves. The thoughtful young Italian pastor of Grace Chapel, New York, points out that "much of the Italian crime in this country is committed by boys and men of this detached group, neither really Italians nor yet Americans." True Americanization is a slow internal process. It comes from a culture of soul and mind, and where moral character has been established and the best ideals of this country are understood, the external manners and customs take care of themselves.

Separation of Young People

The children educated in the public schools are becoming too rapidly separated from their parents. The church should foster and protect the unity of Italian family life. "But," says a perplexed worker, "the children speak and understand English; they speak very little Italian at home; they cannot understand Italian sermons; why not let the young people become members of an American church?"

Experience has shown that American churches, although cordial in their reception of these foreigners, do not continue to give them the parental care the foreign church would. This was tried in Brooklyn some time ago. An unwise person induced several Italian young people to leave the Italian church and unite with an American church. The result was that for a short time considerable attention was paid to them, but soon they were forgotten, for they did not and could not really mix. In a few months these young members drifted away, and, being too proud to return to the church of which they had formerly been members, they were lost to organized Christianity.

The absence of young people from the regular meetings of the church detracts from the interest and life of the services. If we are really desirous of reaching a community, we must make every effort to keep our people together. The religious life of any family is stronger, more enthusiastic, more vital, if all attend one church and have common interests there.

Two other and better solutions to the problem have been worked out. One is an English preaching service for the children and young people. This is following a precedent successfully carried out in a number of German and Swedish churches. The service should be made attractive and inspiring, with music and a short practical sermon. Give the young people something to do either in choir, as ushers, or in preparation for special services—something to develop responsibility for church life. These boys and girls are the future church. The second method, also good, and perhaps best, is to have classes in Italian, to teach the boys and girls their mother tongue. They can then understand and participate in all the religious meetings of the church. This helps to bridge the chasm between parents and children, for as the children study their native language, their national heroes, the cause and growth of national customs, their self-respect is quickened, and they receive a more sympathetic understanding of their parents' point of view. Instead of being ashamed of being Italians, wishing to change their names to hide the fact as some have done, these young people become self-respecting and eager to prove to their adopted country that they are not undesirable, but that they will lead lives which will command the respect of Americans.

Most intelligent people consider it desirable to know one or more modern languages, and the commonwealth is at great expense to teach French, German, or Italian in our high schools and colleges. The ability to use two languages is just as desirable for our young Italian-Americans, and when it serves to unite family life and make the young

ELM STREET METHODIST CHURCH, TORONTO

A Boys' Club
Men's Club Room

Primary Class
A Week-night Assembly

respect and tolerate the opinions of their parents, even if they cannot endorse them, a great good is accomplished. Where this has been tried, the young people have also voluntarily done considerable missionary work among the older people, and by keeping in touch through the language with the inner currents of life in Italian colonies, they are fitted to become an influence for good. The one essential thing in forming such a class or any class is that all workers shall cordially cooperate to favor the plan.

English or Italian in Sunday-school?

The Italian congregation has sometimes noted with alarm the alienation of its young people from church services, through well-meant but unwise influence of Sunday-school teachers who wished to rapidly Americanize their pupils. "You wouldn't marry an Italian now," said such a teacher to one girl who had graduated from high school and later from a hospital nursing course; "you're a real American now. I don't see why you should care to go to an Italian church; come with me to my American church." And so this bright girl who, with her trained mind, could teach a class in her own Sunday-school and so develop her own Christian character through service, contributes nothing to Italian work and attends irregularly an American church where there is nothing for her to do and where her talents remain hidden. The chances are she will drift out of the American church altogether in time. Such instances have led one or two Italian churches to abolish English in the Sunday-schools, to get rid of the American teachers, and use only Italian at all services. This is a serious mistake. The children who learn English at school, must be taught in English in Sunday-school, and by teachers who have had mature Christian experience and special training for Sunday-school work. In some Italian churches of long standing there are young people who have grown up in the church and Sunday-school from the primary to the advanced classes.

These can be utilized as teachers, and, understanding their pupils as an outsider cannot, often achieve excellent results.

Leadership

It cannot be too strongly emphasized that there must be no premature haste in endeavoring to evolve a full-fledged American church out of an Italian congregation. The reasonable thing to do is to secure as workers among Italians men and women who comprehend the real essentials of Americanism, and it makes little difference in what language they communicate these ideas—the Italians will be truly Americanized. It should be a matter of serious concern that those who are placed in charge of Italian mission work should have in the very fiber of their lives the real Christian spirit of America. The Italians are eager after all to become Americans, and, becoming deeply attached to their teachers, imitate the Americanism they see in them.

Italian Pastors

It is one of the axioms in Christian work that the personal life of the worker is far more potent in the long run than what he or she may say. If there is any place where nobility of character counts in the activities of the Christian church, it is when religious leaders attempt work among those who have broken with the Roman Church. Often the reason for their break is the loss of esteem and respect for the clergy. No Protestant minister has authority over his people because of his robe or his office. Any authority or respect he secures comes through his individual worth. He must make his own position in the community which he serves. If he is the true sort of a man, the people will soon begin to say, "The Protestant missionary is a good man, he is better than many priests, he tries to help people." The influence of an Italian mission in any community is the measure of the character of the man who leads it. The

Italian, because of his idealism, is a hero-worshiper. He will follow heart and soul the man who wins his respect and friendship.

But goodness and personal character, though they be indispensable in a religious leader, are not sufficient to make him develop a lasting and progressive work. For some years our various organizations doing work among Italians did little or nothing in the way of training men for this important field. They simply ran their chances on finding a man here and there, considering themselves especially fortunate when they found a former Roman Catholic priest or some one who had received some training in Italy under Protestant influence. There was a common expression in Italy that any one who did not "make good" over there was shipped to America. This statement was not without a basis of truth, though it must be said in all fairness to those workers who come from Italy that many of them have done splendid work.

Qualifications for Leadership

Leaders are now awake to the fact that not every one is qualified to be an Italian missionary. What headway can the uneducated man make against the powerful antagonists that are arrayed against the Protestant propaganda? On the one hand stand the priests, who are exceedingly active in their efforts to hold the Italians and who use every opportunity and means to discredit the Protestant work, while on the other hand are the ever-present groups of atheistic socialists who are carrying on an aggressive antireligious propaganda through debate, the printed page, and personal conversation. The Italian missionary should be furnished with historical knowledge regarding the Roman Church and her teachings, and he must also familiarize himself with the history and content of socialism as well as with the utterances of the materialistic philosophers. He must be able to give a good reason for the faith that is in him, to sift the

good out of the arguments of his adversaries, and it will not do simply to point to a passage of Scripture before people to whom Scripture means nothing, but on the contrary is looked upon as a book of fables and superstition.

One of the things that we have learned by experience is that, while there is power in the emotional appeal, it is the appeal that is made to the intellect that wins the allegiance of the Italian. He is ready to argue the matter; he wants to know the difference between the Protestant and Roman Catholic positions. Even with the illiterate peasant, we must make the appeal to mind before we make an effort to reach his heart. It naturally results therefore that a complete moral transformation does not always follow when an Italian joins the church. That is an effect which comes gradually. But he must be convinced that the Protestant point of view is better and higher and more reasonable before he will express himself as favorable to it. Then he will give himself to it with all the enthusiasm in his nature.

The choicest spirits, the most highly trained minds, the most devoted and consecrated men and women, are needed to act as the leaven in the great inert masses of foreign populations. It is a task that will cost not only money, but even the very life-blood of God's children, but it is worth it. For a number of years now the representatives of our foreign missionary societies have been crying with a loud voice for the best talent of America to go into foreign lands. Their cry has been heard, and each year the choicest best-trained young men and women from our various colleges and universities have given themselves heart and soul to that great enterprise. Has the time not come for us to raise our voices in behalf of the needs of our own land? What is necessary to make the church awaken to her great responsibility and duty? She cannot help but hear the cry of the man from Macedonia, pleading in an unknown tongue for help to learn about God. Will the young men and the young women of to-day turn a deaf ear to the call of the foreigner

in America? Is the church prepared to see America swallowed up in superstition and gross materialism? If not, then she must inspire her children to put high value upon the service which in this generation is necessary to conserve the best in American life and to add to the spiritual patrimony which has been committed to them.

There are devoted souls round about us who are, in their own quiet way, setting forces in motion which will continue in their operation so long as the world shall last. The light which was so graciously given to them they have already made burn brighter and have passed it on to others. A noble woman in New York City, full of devotion to the cause of Italian evangelization, found a young man that gave promise of development and, with much patience and personal sacrifice, she provided for him a liberal education, worked with him and for him, until she sees him to-day, to her great satisfaction, the pastor of the largest Italian church in the city. The wife of a pastor of a New England town, fired with passion to see Italians converted to Jesus Christ, made it her business to cultivate and lead and inspire, by her own generous nature, two young Italians, and to-day they are effectively preaching the gospel to their own people.

Ex-Priests

There has been a common impression among many people that converted priests must be especially valuable in the work of Italian evangelization. But the priestly attitude of superiority and dictation is hard to shake off. We do not wish to make wards of Italians, but we aim at developing self-directing Christians, dependent on their own consciences for decision between right and wrong. It is also hard for an ex-priest to acquire the idea of genuine service to his people. He has been reared in an atmosphere of thought foreign to our Protestant one, and while he may have broken away from the Roman Church, disgusted with her superficiality, he still retains some of her theological conceptions.

Finally, the practical relation between preaching and practise is hard to understand. The answer I received from two priests who had been reprimanded for being false to the gospel they preached was, "What has my own life to do with my work? Cannot I preach a good sermon?" There are exceptions to all rules, but my experience would lead me to avoid taking for our mission work men who have studied many years for the priesthood.

Americans Who Learn the Italian Language

In view of the great need of properly trained Italian workers and the fact that this need cannot be adequately supplied, the suggestion has been made that Americans with talent for foreign languages be encouraged to prepare themselves for the task of Italian evangelization. There is something to be said in favor of such a move and yet, on the whole, the few experiments that have been made along this line do not justify us in adopting such a policy except in very rare cases.

While the Italian can have respect for the American worker, he will not open his heart or reveal his innermost soul save to one of his own race who has won his confidence. The Italian knows and understands the mode of approach to his own people in a way that few Americans ever can. He, by intuition, can present the message to his countrymen in a way that will best meet their needs. Ministering to the souls of men is an exceedingly delicate task, and sometimes the wrong word or the wrong attitude will make it impossible to approach the man or woman in question. There is a common impression that if a man has a smile on his face and can say, *"Bene," "Bravo,"* and *"Son felice,"* he can make his way into the heart of an Italian. This is good for the occasional passer-by, but will not be sufficient for a religious teacher. To meet the man in sorrow or in the critical stages of his life, one must have a comprehensive knowledge of the language he is to use. The

story is told of a very genial man who always expressed his joy and approval at anything Italians said to him. On one occasion a poor man had just lost his wife, and his little child was at the point of death. He began by telling the genial American about his sorrow, saying, "My wife was taken with a stroke last night and died." Before he could go further the American, with a broad smile on his face, exclaimed, *"Bene, bene, sono contento!"* (Well, well, I am glad!) The Italian continued, "My little girl is very ill and may die before to-morrow." *"Bravo,* I shall come to your house to take dinner with you." The dear, good American had supposed the Italian was giving him good news about his family. The poor Italian naturally turned away in disgust.

Many costly mistakes have been made in mission work by persons who have no comprehension of Italian psychology and temperament. To illustrate, some time ago an American who had for some years been engaged in religious work in Italy was invited by the American in charge to speak at one of the missions in one of our largest cities, and at the close of the address was asked to extend the invitation to the people. The speaker asked all those who believed what he said and would like to become Christians to raise their hands. For a moment there was silence. Then a man in the rear of the room arose and said, *"Signore,* we are all Christians, we believe what you say, and we desire to unite with this mission." "Glory to God," said the leader; "this is wonderful—forty conversions all in one night." But the American did not know the Italian. He was not familiar with the fact that all Italians call themselves Christians, because they do not happen to be Jews or Chinese. The worst criminal calls himself a Christian and he would be offended if you were to tell him he was not.

The Italian puts much emphasis on the refinements and the little compliments of life. An Italian knows best how to meet and observe these. I well recall how excited and

really angry a group of Italians became when an American clergyman gave an address in a public square on the subject of the immigrant. He said, "These immigrants are a great menace to our American institutions; they must be educated; we must teach them our ideals; they are ignorant of the fundamental laws of citizenship and true religion." What he said was only too true, but my Italian countrymen were offended. The next morning a group that I had been trying to inspire with the ideals of America and true religion met me and said, "What was that babbler talking about last night? What does he mean by wanting to educate us? We can teach him things he does not know. We are not the ignorant people he takes us to be. He is ignorant; we know more about America than he does about Italy." Some of these men had studied in Italian universities, but their lack of English and humble occupation concealed them.

A Model Staff

The ideal arrangement is to have a well-trained Italian pastor for the work with adults, an earnest Christian American expert to handle boys' and young men's work, an Italian-speaking woman to spend her time visiting and teaching in the homes, and a well-trained Christian American woman to work with the children.

All workers among Italians should necessarily understand and speak Italian, just as the workers on the foreign field consider it absolutely necessary to learn Japanese or Telugu. It is frequently necessary to consult the parents about their children, or the parents may have problems that they bring to the "teacher" to solve. Would we wish an interpreter to talk for us to the teacher of our child? Many times American missionaries have thought Italians obstinate or indifferent to their children's welfare, because they could not understand the reasons for their refusal to let them out of the house. All they could understand was the "No." Children are often poor interpreters; they know little Italian

GRACE CHAPEL (PROTESTANT EPISCOPAL), NEW YORK

The Italian Cho[illegible]
Boy Scouts
A Christmas Play by Italians

and mistake the sense of a question. I have known of serious and laughable errors made by them.

Cooperation in Leadership

The Italian pastor should be the recognized leader, even when better trained and more highly educated Americans work with him. Many a work suffers from too many heads, each independently running his or her department of the work. This tends to friction and discussion. The people take sides with one worker against or in preference to another. It is very injurious to the Italian people to realize that there is any difference of opinion between the pastor and the American missionary. Such differences should be settled in private conference, and in public the pastor ought always to be loyally supported. No principal of a school, no headworker of a settlement, would keep a teacher who insisted on using her own methods when requested to alter her program for the benefit of the whole work. The Italians naturally look to the Italian pastor, who understands them, their mental background, and their problems. American workers big enough to give up their own preferences cordially unite in the pastor's plans, whether it be an outing, a choir, a gymnastic class, or a class to teach Italian, and enthusiastically second the pastor's efforts. The plan may be just the one needed, but a half-hearted support which the children see is not sincere would doom it to failure.

The steady increase and stability in character of the Italian congregation of Grace Chapel, New York, which now has 1,446 persons under pastoral care, is largely due to the fact that there has never been any discord to cause factions in the church. Says the young pastor, paying a high tribute to the consecrated Christians who have worked with him, "I have had the cooperation in the Sunday-school of as fine a body of American men and women as I could ask for. I thank God for this brave company, which has been willing

to stand by me, and to acknowledge the leadership, in things Italian, of a man of foreign birth."

Home Mission Strategy

A Union Theological Seminary

As we have already indicated, there are now three Italian departments that are training men for the Italian mission field. But aside from the work of these institutions, there are several Italian young men who are equipping themselves in colleges and universities in different parts of our country.

The question has been raised by representatives of denominations that have no regular Italian department, whether it would not be feasible to have one well-equipped Italian theological seminary to train all men who are contemplating service to Italian people. It was somewhat surprising to find an overwhelming majority in favor of a union Italian theological seminary. Out of the fifty or more that I interviewed, only five expressed themselves against it, but their reason was because they did not feel that such a program was practicable.

I am frank to say that I believe that the plan is a workable one, especially if a definite and clear policy is decided upon beforehand, and some central authority is recognized, particularly in the selection and admission of students. The ideal with reference to the selection of men that would be acceptable to all would be the most difficult point to establish. When this was once done, the rest would be easy sailing.

There would be some decided advantages if such a plan could be carried out. The care and expense of running the one would be materially less than the present maintenance of the three. But aside from the item of cost it is undeniable that such a proposed plan would make possible a more efficient teaching force than any one of the departments can have at the present time. The most far-reaching

effect of a union theological seminary would be the unity of point of view which the students of the various denominations would have, and, what to my mind is still greater, the spirit of cordiality and cooperation which naturally characterizes the men who live, study, and work together for a period of years. The strong individualistic tendencies of the Italian are constantly making themselves felt, especially in strong antagonism between the groups that have studied in different institutions or that have studied at none. At the present stage, we cannot lay too much stress upon the spirit of cooperation and real brotherly feeling among the leaders in missionary activity, in order to present a united front to the Italian population.

A Union Italian Protestant Paper

The importance of the press in all sorts of propaganda cannot be overestimated. The Christian church knows well its power. There are at the present time four denominational papers printed in the Italian language: *L'Era Nuova,* Presbyterian; *La Fiaccola,* Methodist; *Il Cristiano,* Baptist, and *L'Ape Evangelico,* United Presbyterian. The need of these publications and their value may be judged by the sacrifice some of our Italian brethren have been willing to make to keep them alive.

While the denominational spirit is strong among Italians, it is a most interesting fact, that, with only three exceptions out of seventy-five missionaries whom I have interviewed, all approved of a plan to merge all the papers into one, having a board of editors drawn from the different denominations. This would have these advantages. The financial burden which now has to be carried for four papers would be greatly reduced, and some are convinced it could be made to pay expenses, as Protestants would be able to present a clear, definite, united statement of Christian truth to bewildered Italians who are used to one church wherever they go. We should without question be able to produce a far

better paper than any one of the four can now be. Such a paper would include not only religious articles, but a discussion of the leading topics of the day from a Christian point of view, a real Italian "Outlook." It should also include an English page for young people and children, household and health hints, and good pictures.

Obstacles

Attitude of the Roman Church

It is fair to state that the bitterest opposition which we experience in our work of Italian evangelization is from the Roman Catholic Church, from its pulpit, through house to house visitation, and by the printed page. All sorts of fake charges are made against Protestant workers and teachings. It is a common thing for Italian priests to tell the people that Protestants do not believe in God, that the Bible they use is false, that they pay each person that goes there a weekly sum, that the more people the missionaries convert to their church, the more money they get. We are looked upon by the credulous and simple-minded as destroyers of the true faith and enemies of God. The priests constantly tell the people that if they put foot inside of a Protestant church they will be excommunicated. It is fortunate for us that the people do not always believe everything the priests say. They are more and more using their own minds and consciences. But it is not to be wondered at that the people hesitate to cross the thresholds of our sanctuaries. Here is what one woman said as she gave her experience before the officers of the church: "I was afraid to come to your church because I felt that if I came in some terrible punishment would be visited upon me from God. I passed by the church many times but did not dare enter. When I did come in I ran through the door as fast as I could, afraid that the walls might fall on my head."

Still another woman, whose son had united with the

Protestant church, bought a revolver to shoot him for his diabolical conduct. She went to the Protestant mission with the avowed purpose of killing him. She sat down and waited for the opportune time. The service and sermon attracted her, however, and before she could accomplish her desire she had so entirely changed her attitude of mind that she became not only a member of the church herself, but one of the finest missionaries that could possibly be found. She was seventy-five years old, but on Sundays she would visit a dozen homes, talking about Jesus and repeating to her interested listeners what she had heard at the morning service. "Why," she said, "I thought you were all devils, and that I should be pleasing God if I took my son's life." A young man who used to stone our workers as they went to hold open-air meetings, is now a valiant missionary, while another bright young fellow who used to disturb our open-air meetings and contradict the speakers, is now an aggressive worker for Christ. In fact many of our best workers were once our bitterest enemies.

Abuse of Freedom in the Schools

But we are facing another obstacle which is troublesome and dangerous. Many of our missionaries report that teachers in our public schools are using the influence of their position to discover Italian children that attend Protestant churches and to intimidate them by reprimanding them publicly for "abandoning the true church." While such a practise is contrary to the laws of our free institutions, since there is little or no protest against this infringement of personal rights, many of our people have to endure this added persecution. This is a matter which should be taken up with the state boards of education through the responsible heads of the various denominations that are engaged in evangelizing the foreigner. It should be settled once for all whether in free America people have the right to go to whatever church they choose; whether public school teachers may

interfere with that right while the children are in their classes; or whether we have no right to preach the gospel to people who hail from Roman Catholic countries. The next logical step, in the latter alternative, is to give up all of our work of evangelization among immigrants from Europe. But there is no denomination, I am sure, that is ready thus to betray the cause of Christ. Yet there is no one who desires to take up this unpleasant task.

The fact is that American pastors and laymen alike are too prone to avoid everything in religion which may prove troublesome or cause a disturbance. We must not forget that the progress of the world has been brought about through trouble and disturbance, and Jesus well said, "I have not come to bring peace, but a sword." He was killed because he was a trouble-maker in the established order. We too cannot live in harmony with our Lord in a sinful and greedy world without being at odds with men and systems. The school boards must be given to understand that the Protestant Christian church will brook no interference with its principle of separation between church and state.

VII

THE ITALIAN'S CONTRIBUTION TO THE AMERICA OF TO-MORROW

Behold, thou shalt call a nation that thou knowest not; and nations that know not thee shall run unto thee, because of Jehovah thy God, and for the Holy One of Israel; for he hath glorified thee.

—Isaiah lv.5.

And strangers shall stand and feed your flocks, and foreigners shall be your plowmen and your vinedressers. But ye shall be named the priests of Jehovah; men shall call you the ministers of our God; ye shall eat the wealth of the nations, and in their glory shall ye boast yourselves.

—Isaiah lxi.5-6.

And if a stranger sojourn with thee in your land, ye shall not do him wrong. The stranger that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself; for ye were sojourners in the land of Egypt: I am Jehovah your God.

—Leviticus xix.33-34.

Man is a force-bearer and a force-producer. If light is in him, he shines; if darkness, he shades; if his heart glows with love, he warms; if frozen with selfishness, he chills; if corrupt, he poisons; if pure, he cleanses.

—Newell Dwight Hillis, *The Investment of Influence.*

Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by narrow domestic walls;
Where words come out from the depths of truth;
Where tireless striving stretches its arms toward perfection;
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;
Where the mind is led forward by Thee into ever-widening thought and action,—
Into that heaven of freedom, my Father, let my country awake.

—Rabindranath Tagore, *Gitanjali.*

VII

THE ITALIAN'S CONTRIBUTION TO THE AMERICA OF TO-MORROW

It takes the religious mind to see God always at work in his world. The secular historian collects and classifies the events which have made up the life of a nation, and if he be sufficiently profound, he will show how one event grew out of preceding events. But he will not see in the process of a nation's life that mind at work which coordinates all events and finally through them carries out its own will and purpose. It took the great historians of Israel to teach the world that history cannot be written without taking God into account. We are recognizing more and more that this is God's world and that he is persistently at work in the lives of individuals and nations to establish his kingdom among men.

When ancient Babylon descended upon God's chosen people and scattered them to the four corners of the earth, the religious seer said that it was God who had called the enemy and bidden him to punish Israel; when pagan Cyrus decided that it would be best for the turbulent Jews to return to Palestine, the great prophet exclaimed, "Thus saith the Lord to his anointed Cyrus, whose right hand I have holden to subdue nations before him, . . . I have called thee by thy name though thou hast not known me." The secular historian shows how Spain and France failed in their attempts to establish their civilization and religious ideals in the New World, and how England and Holland, through many discouragements and losses, finally succeeded because

their colonists were more persistent and better sustained. The religious seer cannot fail to see God's hand and purpose in the failure of Catholic France and Spain. It was the will of God that Protestant England and Holland should lay the foundations of the future republic of the United States of America.

To those who believe that there is a cosmic purpose in the entire operation of the universe, and that that purpose is the development of man to his godlike possibilities, every great event in the history of the world has been pointing toward and contributing to the establishment of this mighty nation, America. While each nation and each period in the world's history have had a significance of their own, the life of the world is a unit, and in a real sense all the great movements in the life of humanity from the beginning of time have been a part of an ultimate divine purpose. As Egypt, Babylon, Persia, Greece, and Rome clearly prepared the way for the coming of the Son of God, by unifying the world in laws, ideas, government, and language, so the invasion of the Roman Empire, the conflict between the papacy and the German emperors, the rise of republics in Italy, the Renaissance, the Reformation, and the breaking of England from the domination of Rome all worked together to prepare the way for American religious leadership among the nations, a leadership secured and cemented by service. Our mighty republic is the fruition of the efforts of all the ages.

The Challenge of Immigration

The eyes of the world are now upon America. The ends of the earth have already met here. Her democratic institutions, her freedom of conscience and religion, her boundless opportunities for the development of human life, are elements that appeal to the oppressed, to the down-trodden, and to the ambitious. Why have these aliens been coming at the rate of a million a year? The superficial answer is, to get

a better living; to earn more money. True, this is the primary motive. But no one who believes in God's ultimate purpose of redeeming mankind can maintain that underneath this unprecedented migration nothing more vital is involved than mere physical well-being. The attempt to discover a short route to India gave a continent to astonished Europe. The desire to gain gold led the first settlers to America but that prepared the way for the Pilgrims, who established here a nation whose God is the Lord. The better opportunities, higher wages, and the chance to become something which poverty had driven them forth to seek have been the stimuli for millions who have crossed the ocean; but God has as his ultimate purpose that they shall find individual and social salvation.

The American Christian of to-day is heir to a great heritage. Others have labored, yes, have given their life's blood, and we have entered into their labors while teeming millions of the world's population have been living in gross superstition and ignorance. We have at our disposal the spiritual riches of the ages. We have failed to minister to them, and God has used their very needs to push these people upon us, and the prophets of God say to us in unmistakable terms: "If these people had remained in Russia, in Poland, in Hungary, in Greece, or in Italy, God could not have made himself known unto them because of the hardness of heart of ecclesiastics and politicians. America is in the present hour the land of promise among the nations because of her ability and opportunity to serve. Here you have God's open word, freedom of conscience, and religious liberty; here you may worship him according to the dictates of your own conscience. You have so much; your life is full and rich; God has blessed you. The very windows of heaven have been opened upon you and rich gifts have been poured upon you. Now look about you upon your right hand and upon your left and see how destitute and barren is the life of many of these little ones. Even as

God has poured out himself in giving to the world his only begotten Son, so shall not you pour some of your life into these needy lives and enable them to feel that sense of unity which you have in God? 'He that loseth his life for my sake shall find it.' Show your appreciation and gratitude for what you have received by ministering to these, God's needy children."

Can men and women who profess to be followers of the Christ turn a deaf ear to this urgent call of God to assist him in his work of redeeming the world? What will be the consequences if we do not cooperate with God? God's word speaks for us. We shall lose our place of primacy and some other nation will take the honor from us. God cannot fail in his purpose even if *we* prove faithless, but we shall be stripped of the glory of service and we shall be as strangers in our own land.

See what is happening in Greater New York. In the midst of a population of 5,600,000 people there are not over 300,000 members of Protestant Christian churches. There are vast sections throughout the entire city where Protestant churches are being completely driven out. In one small district in Brooklyn during the past twelve years one church a year has been pushed to the wall. It is true that synagogs and Roman churches are increasing, but can the Protestant church afford to desert these districts without leaving a witness to what we believe to be the principles of vital Christianity?

It is unnecessary for me to state that, wherever the Protestant church goes out, the moral tone, both social and political, is greatly lowered. And yet, wherever the foreigner moves in, the Protestant church moves out. What legitimate hope may we have that the newcomers will become good citizens, men and women in whose hands the future of our city and nation will be safe? What are the forces at work, molding the life of the foreigner and that of his children? It surely is not the Christian church with

all its inspiring influences and holy associations. On the contrary, it is the saloon, the dance hall, the moving picture theater, and the common street life. No wonder our houses of correction, reformatories, and prisons are full of young criminals, the offspring of our foreign population.

What have we done and what are we doing to change matters? The public school alone cannot work miracles. Ninety per cent. of the boys and girls of foreign parentage at the age of fourteen go to work in factories, in sweat-shops, and in offices, to assist in the maintenance of the family. It is then that they need a friendly hand stretched out to help them. For when they leave school they break away from parental control. They are now grown-up, they can earn their own living, and they know far more about life than their fathers and especially than their mothers. They are seized with the desire for complete freedom, a freedom for which they are by no means prepared, and which opens the way in so many cases to destruction.

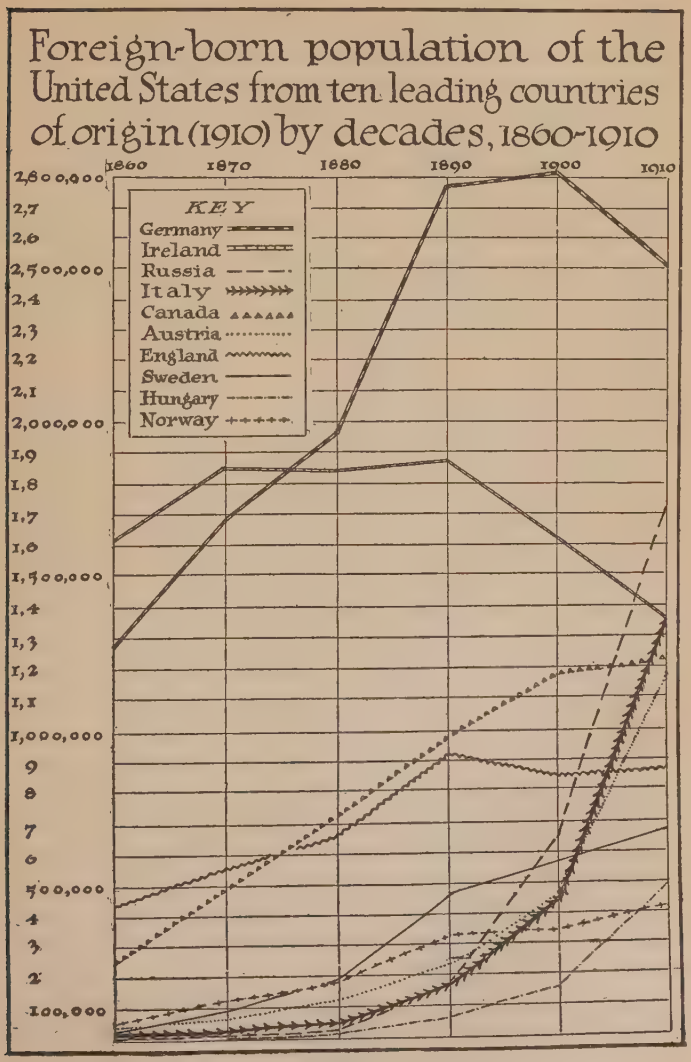
At this stage of their life, there is only one force that can be effective, the force of a strong, wise, and loving Christian personality. They need some one to love them whom they can respect. How poorly we are equipped to meet, lead, and develop the youth of the foreign-born! Christians must enlarge their interests, become greater fathers and greater mothers to these youths. We see to it that the criminal is arrested and prosecuted, but how little we do to prevent the young from falling into crime! Here is a God-given task for the Christian church. She only can do it, for she is animated by the love of Christ. Oh, the boundless opportunity for service! To mold and enrich some one life so that it shall become a power to affect other lives is within the reach of thousands of Christians. Such a service would be not only the creation of a new life, but it would be setting righteous forces in motion which would affect not only our nation, but the world as well. "In thy seed shall all

the nations of the earth be blessed because thou hast obeyed my voice."

Recent and Past Immigration

History is ever repeating itself. Throughout the centuries there has always been discrimination against the foreigner. Whether he comes as a conqueror or a peaceful settler, he never has quite the same prestige as the native element. When the barbarian hordes broke into the Roman Empire and destroyed the wealth and splendor of imperial Rome, they were cordially hated and despised by the natives. But as the historian of to-day chronicles that mighty migration and has under his eyes all that proceeded from it, he calls the infusion of new blood into the effete and corrupt life of the Roman a blessing. When the Norman conquered England there was discrimination against the strangers for two centuries. But as the historian of to-day describes that great event and recalls the splendor and the glory of the sixteenth century, he says the Normans brought to England what she needed to make her intellectual life richer. When the Germans and the Irish were pouring into America during the period between 1820 and 1850, people raised their voices against the worthless foreigner. As far back as 1833, such opinions as these were expressed:

"Such as the Irishman is on his native shores, such is he found to be when landed on the quays of New York, Boston, or Philadelphia. There is no charm in the middle passage to remove from his character the impress of recklessness and ignorance. The three pounds which bring him to America buy him no more exemption from the inevitable consequences of his own want of industry and subordination, than the sixpence which lands him on the wharves of Liverpool or Glasgow. Nor is it the Irishman alone, although constituting much the larger portion of the class, of whom the same disinclination to labor and incapacity to avail himself of the advantages of a free and unexhausted


Foreign-born population of the United States from ten leading countries of origin (1910) by decades, 1860-1910
1860
1870
1880
1890
1900
1910
2,800,000
2,7
2,6
2,500,000
2,4
2,3
2,2
2,1
2,000,000
1,9
1,8
1,7
1,6
1,500,000
1,4
1,3
1,2
1,1
1,000,000
9
8
7
6
500,000
4
3
2
100,000
KEY
Germany
Ireland
Russia
Italy
Canada
Austria
England
Sweden
Hungary
Norway

country may be predicated. There are hundreds of refugees annually entering the United States, whom the same political influences which operate in the case of Ireland have reduced to the same state of disqualification for every pursuit of laborious and persevering industry.

"If our social character be liable to be infected by the vices and misery of older countries, from a too rapid absorption of their redundant population; if our political institutions be exposed to overthrow and corruption by the undue accession of unassimilating elements, how can it be other than wise and humane to guard against a state of things which must prove ultimately so unfriendly to the best and perhaps last hope of the human family? America is indeed a sanctuary from which none can be rightfully excluded whose presence does not endanger its permanence." [1]

As the historian looks back over the short period of seventy-five years and sees what change has come about in the descendants of those foreigners, he says of that early immigration that it was homogeneous and easily assimilated, and that, for the most part, these races have produced as desirable citizens as the early settlers.

Now that we are seeing an inundation of other races upon American soil, we cannot see the possible results except through an intelligent faith, and people are saying precisely the same things about these folk that have always been said about the intruding foreigner. We are exceedingly short-sighted. History should teach us vision. As it has been with past migrations, so we may expect it to be with the present, especially so with the Italian. The historian of five hundred years hence who will have the effects of this migration under his eyes will without a doubt give recognition to the valuable contributions of the Italian immigrant to American life.

Some one has recently said that in twenty-five years New York City will be Italianized, for these people are making

[1] Henry Duhring Landar, *North American Review*, 1833.

a place for themselves in every line of human endeavor. Because of their industry and ambition they are destined to become a great factor in our social, political, and industrial life. They are possessed of some noble qualities, and their natural good manners, inbred politeness, and brilliancy open many doors of advancement to them. The one thing they are most in need of is the highly moral and spiritual ideal. In view of what the Italian convert has already done, we are justified in believing that, by his coming into the Protestant church with a life-giving faith in Jesus Christ, he will be able to make a great contribution to our religious life.

The Religious Development of the Italians

The present religious state of the Italians is not normal. There was a time when St. Paul could say of the Roman Christians that their faith was spoken of by all the world. Later it was the Italian Christian who sealed the vow of his faith by his very life's blood. The world is indeed a debtor to Italy. Had it not been for devoted Italian Christians, the religion of Jesus might not have dominated Europe. It must be remembered that when northern Europe was steeped in superstition and barbarism and when her people were living in caves and huts, clad in animal skins and offering their children in sacrifice to their heathen gods, the Italians were defending the vital principles of Christianity with their lives, and it was the missionaries from Italy who carried the gospel to the peoples of the continent. A thousand years later while civilization was smothered by the dark ages, and ignorance and ecclesiastic tyranny held the minds of the masses in subjection, the Renaissance broke out in all its splendor in Florence, and Italy against became the teacher of humanity.

Revival of the Fundamentals of Protestantism

Strange as it may seem to some, the converted Italian is destined to make his contribution to a more vigorous Protestantism. While conferences are held for the consideration of the problem of Christian unity, the Italian who knows the Roman Church from within puts no confidence in the hope that Rome and Protestantism may some day be brought even to cooperation. It is a time in our national life when religious convictions are lightly held, by many not clearly defined. Italians who study the New Testament form sturdy convictions and high ideals of the Christian life and vehemently protest against any compromise. No one can know as does the Italian the practise of the Roman Church in saying one thing for the intelligent American public and quite another to the faithful. A case in point: the recent conference on Christian unity held at Garden City, Long Island, invited representatives of the Roman Church to take part in the deliberations. The cardinal was too tactful to refuse the invitation, but there proved to be excellent reasons why he could send no delegates. The pope, however, sent a special letter breathing a fine spirit of brotherly love and expressing the hope that some day all Christians would be in one fold. This created a great sensation. It happened that a little later the Italian papers from Italy brought news of a papal encyclical issued in Rome at the same time, denouncing all Protestants and their work in scathing language. Among other things I recall, Protestants were called "wolves, thieves, robbers who try to steal men's souls and rob them of salvation, men so utterly bad and dangerous that the faithful should shun them." The pontiff said they had no business in Rome and ought to get out. This was for the Italian public only; but it should be as widely known as the Garden City letter, and the two should be read together.

Even the Sunday-school boys and girls are able to answer

for the faith that is in them when reproached by priests, nuns, or public school-teachers. It takes much courage and strong conviction to join a Protestant church, for alienation from friends and relatives may follow, and some may lose their positions. One family I know had to move in mid-winter on two days' notice on account of pressure by prejudiced landlords. Children are sometimes discriminated against or publicly censured by their school-teachers, insulted and even stoned on the streets. Our Italian converts make little apology for their Protestant affiliation. *"Io sono Evangelico"* is pronounced with a sense of pride, because already the Italian people admit that the evangelicals are a sober, law-abiding, intelligent element in the population, and their children generally turn out "good." Some earnest Catholic parents who would not dare to leave the Catholic Church for fear of losing their immortal souls send their children to sewing-school, story-hour, picnics, even to Sunday-school, hoping it will make them "good." Already a higher standard of morals is expected of Protestants in every Italian community. Catholics who think nothing of drinking in a saloon or gambling, would be surprised but also overjoyed to see an evangelical walk into a barroom or sit down to a game of cards, because the story would reflect discredit upon the Protestant church. The evangelicals are known to shun such things.

The spirit of democracy and the recognition of the worth of the individual appeal to the highly individualistic, liberty-loving Italian, who becomes a more zealous champion of his new-won rights than the easy-going native American. During the session of one of our Italian ministers' associations, a member read a paper on the political aggression and aspirations of the Roman Church in America. These men see these things more clearly than Americans, because they have become familiar with similar intrigue in Italy. The following day one of the local papers, which is strongly Catholic, came out with the following headline: "Catholic

Church praised by speakers at Italian ministers' convention. Reader of paper says Catholic Church seeks to control politics in order to spiritualize them." As soon as the paper fell into the hands of our Italian brethren they instituted an indignation meeting and a committee of five was immediately sent to the editor, with the result that the error was admitted and corrected in the next day's issue.

Freedom of Religion

Former Prime Minister Luzzatti speaks of freedom of religion and points to America as the finest example of what such freedom will do for a nation. Says he, "Freedom of life is dependent upon freedom of religion. There may be freedom in politics, in society, in everything, but if religion is not free, all freedom will soon be lost; but given freedom of religion, it will in time bring freedom in all other phases of life." [1] Converted Italians can be depended upon to vigorously defend freedom of conscience and separation of church and state, for they realize what it means more than the American who has inherited it from past generations.

Sense of Reality of Religion

An Italian, when he is led to the knowledge of Jesus Christ and has had his reason satisfied as well as his spiritual cravings, brings with him into the Protestant church a deep sense of the reality of religion. He has passed through a profound experience which changes his entire life and gives him a high ideal of conduct. There is an element of Puritanism in deeply converted Italians, and they are frequently shocked and embittered by the action of American Christians who, born and brought up in the faith, fail to meet the expectations of the Italians.

We have known girls fine enough to refuse repeatedly attractive offers of marriage because the men were Catholics, and the girls would not give up their faith even to marry.

[1] Luigi Luzzatti, *The Liberty of Conscience and Science.*

This shows very courageous loyalty to Christ, for among Italians marriage is considered the only aim in life for a woman.

Open acknowledgment of conversion to Jesus Christ is a serious step to the Italian. He knows he will meet opposision from kinsfolk and friends and neighbors. Scorn and ridicule, to which an Italian is keenly sensitive, are heaped upon him. Only the bravest and most truly convinced dare undertake it. Modesto, a youth as modest and unassuming as his name, but full of a quiet strength, dropped into a Sunday-school. He had served as altar boy in the Roman Church for some years. His father beat his son for disgracing him by attending the Protestant church. The boy said, "You may kill me, but I am going there, because I like what they teach." In June of this year he graduates from Northfield and will enter Colgate University to prepare himself for the ministry among his own people. A group of twenty Italian young people was asked to sing with a number of American young people. The Italians accepted joyfully and went with eager hearts, expecting a warm Christian welcome. Instead, the Americans stood to one side, stared, and greeted them with, "Here come the wops; will you look at those guineas?" One funny youth tried to flirt with a very pretty Italian girl, an outrageous insult according to Italian ethics, and was promptly shown his mistake by an indignant young Italian escort. The young Americans were not intentionally rude or cruel, only thoughtless, but the disastrous effect on the Italians will not be easily counteracted. Said one, "We hear wop and guinea on the streets every day, and don't care, but we didn't expect to have Christians call us such names." The clannishness is not all on one side.

Religion the Most Important Thing in Life

I have heard it said that in the early days of New England, religion was a common topic of conversation, and at

an evening gathering of friends the Bible would be brought out and certain passages discussed. There is a similar condition among Italians to-day. Religion is a subject of absorbing interest. In a group of men I have known for several years, after the greetings and preliminary chat about conditions of work or politics, the talk invariably turns to religion; one or another will pull out of his pocket a New Testament and ask to have some passage explained. There is great eagerness to learn spiritual truth. Many commit several chapters to memory or read the Bible so continually that they can quote verses from any book you might mention. Many a humble Italian home observes family worship when the father comes home from work.

The vast majority of Italians have broken with their ancestral church, not because they are irreligious, but because the church could not satisfy their religious cravings. They find, outside her walls, more democratic ideas and higher ideals of brotherly love, cooperation, and mutual assistance in socialism or even anarchism. A very gifted young Italian was recently converted. He had been a sincere atheist. His cousin is a Protestant, and the two had held many an argument. Because he liked his cousin's ideals and habits of life, the atheist finally attended a church service. He had some difficulty with the Bible at first, for in discarding saints' tales and the miracles performed by images and wonder-working relics, the freethinkers also throw over the Bible stories as superstitions. Slowly, step by step, he came to see that Jesus Christ is the Word made flesh, who dwelt among men to make known the will of the Father. He now spends his leisure time writing poems about Christ and his mission on earth. He said recently to a friend, "I always felt there must be something like this, but I could never find it."

Missionary Fervor

The converted Italian becomes a zealous missionary as soon as he comes to a knowledge of Jesus Christ. He is eager to share his joy, to tell his fellows that he has found the true light of the world.

A young Neapolitan who had commenced to drift into bad habits was met on the street by a pastor's wife who kindly invited him into a near-by mission. He went, became interested, and soon afterward was converted. He spread the good news among as many as possible of his companions in the factory and then stopped work and, with his pockets full of New Testaments, made a tour of towns and villages where he heard there were groups of Italians. In one village, with the help of another Italian, he established a Sunday-school, and these young men carried it on at their own expense, until there were one hundred children enrolled, and an American church undertook the support. In New Jersey there is a group of Italian church-members so in earnest about the conversion of others, that they willingly give up every Sunday afternoon to accompany their pastor to another town, each paying the seventy-five cent fare out of his own pocket.

A young Calabrian who had lived a shockingly immoral life gave this testimony before a tentful of his neighbors: "You all know me and the tough life I lived. I drank, swore, stole, gambled, stabbed my father-in-law, and lied out of it so my brother had to serve a term in prison for me, but I went regularly to mass and confession. I was so bad I was afraid not to. But since coming here, I have felt I must change my way of living, and with God's help, I will." Only those who worked and prayed with him know the fierce battle he had with himself and his family, but peace and victory came at last. In two years he became an officer of his church and had acquired a library of several devotional books, three copies of the Bible, a set of the

Encyclopedia Britannica, and the complete works of Shakespeare. In two different towns where his work has called him, he has started missions for his countrymen, gathering fifty in a short time in Chappaqua, New York. At times he would quit work for a day, come to New York, purchase a satchelful of tracts and Bibles, and return to distribute them. In another place, with his wife's help and in his own house, he started a mission which later called a pastor.

And these are the people that are looked upon as undesirable, irreligious, a menace. In their present state, yes, but what they need is a touch of the divine personality of Jesus Christ mediated through some devoted Christian servant. Grant them this, and I will show you a miracle—lives transformed and ready to absorb the best America has to offer. If Christian America wants good citizens, let her convert the Italian and all other aliens to Christ.

The Enrichment of Emotional Life

None can fail to be impressed by the deep feeling and emotion which characterizes the Italian people, and Italy's history has proved that this feeling and emotion can be sustained. Rarely does one see a gross and animalistic Italian. Pity, sorrow, affection, spontaneous kindness are inherent in the people of Italy. Their fusion into the amalgam of America will mean an enrichment of our emotional life. There is great danger that America will become too matter-of-fact, that she will look upon all questions from the scholar's point of view. We easily assume the attitude of complacency in the face of problems that involve the stability of our national ideals and the welfare of humanity. America is losing her ability to feel deeply. The national tendency to-day is to be moved only by what affects one personally. "Safety first for me and mine" is the dominant spirit. We need a tonic, something within us which will stir us to our depths and make us feel so strongly that we must act.

Ludlow & Peabody, Architects

ADMIRABLE TYPES OF CHURCH ARCHITECTURE FOR ITALIANS

Entrance, Holy Trinity Church — Interior, Church of the Ascension

(Presbyterian Church in the U. S. A., New York City)

The emotionalism of the Italian, which some phlegmatic and coldly calculating souls condemn, may become a redeeming quality. "We do not live by the dials on a clock, we live by heart-throbs. He lives most who thinks most, feels the noblest, acts the best." Emotionalism without control may lead to extravagance, but the soul lives. Perfect control without emotion leads to stolidity and materialism, and the soul shrinks. Our country is to-day controlled by the great financiers, who have little feeling and no prophetic vision. It is unfortunately not the idealists nor the spiritual seers who formulate our national program. Politically speaking, the end of our national life is not a spiritual ideal, it is a competent bank account and a full dinner-pail. There is lacking the outburst of spontaneous feeling. Not all modern Americans would say with Patrick Henry, "Give me liberty or give me death!"

The Esthetic Contribution

The Italians' rich emotional nature finds outlet in the arts. "The Italian is a creative, not an imitative genius," hence the scores of young artists, composers, musicians, singers, sculptors, designers, poets, and inventors in Italy, who are also appearing in America as the second generation acquires education. Says Emil Reich, "There is no other nation in Europe so gifted as Italy." The resources of the race are only tapped here and there in America as some youth, through such splendid philanthropies as the Music School Settlement of New York, or through the interest of some wealthy person, secures the necessary training.

We have mentioned two or three such, but where one secures training, dozens go untaught. Here is a youth who plays everything he hears, opera and all, and composes well, but he has never had a piano lesson; another can carry an entire piece of music in his mind, symphony or opera, and will hum it through, indicating the themes and the parts, even imitating sounds of the various instruments in the

orchestra. Another youth, who has possibly worked in thirty different places during the last six years, can draw anything he sees with excellent perspective, proportion, and fidelity of line. He has never had time to study, and was compelled to leave school and go to work at fourteen. Here are two girls who draw, one flowers and the other figures; here is a lad who does water-colors and even portraits in oil in leisure moments, and another who designs and makes furniture for his own home. I know personally of at least half a dozen voices that would bring fame and fortune to their possessors, if they could secure money to study. I know scores of young poets who write well, if not brilliantly. Nearly all Italians commit to memory an enormous amount of poetry. They like to write and they love to act. The Italian is at home on the stage, whether as a platform speaker or in the drama. His enthusiasm, his emotional capacity, and his freedom from self-consciousness make him live in his part. With all of these the daily struggle for existence since an early age has been too keen to give any chance for study. As the Italians become better educated and more prosperous, we may confidently expect an increasing outflow of these dormant qualities into the stream of our national life, which is itself so deficient in them.

The Italian's Idealism

In literature, art, politics, and religion, the Italian has always been an idealist. The most common expressions in Italian literature are *"l'ideale"* and *"la poesia della vita,"* "the ideal" and "the poetry of life." Marion Crawford well says in one of his books, "Italy has, since Roman times, never been a great nation because of her enemies who kept her torn asunder, but she has always been a nation of great men."

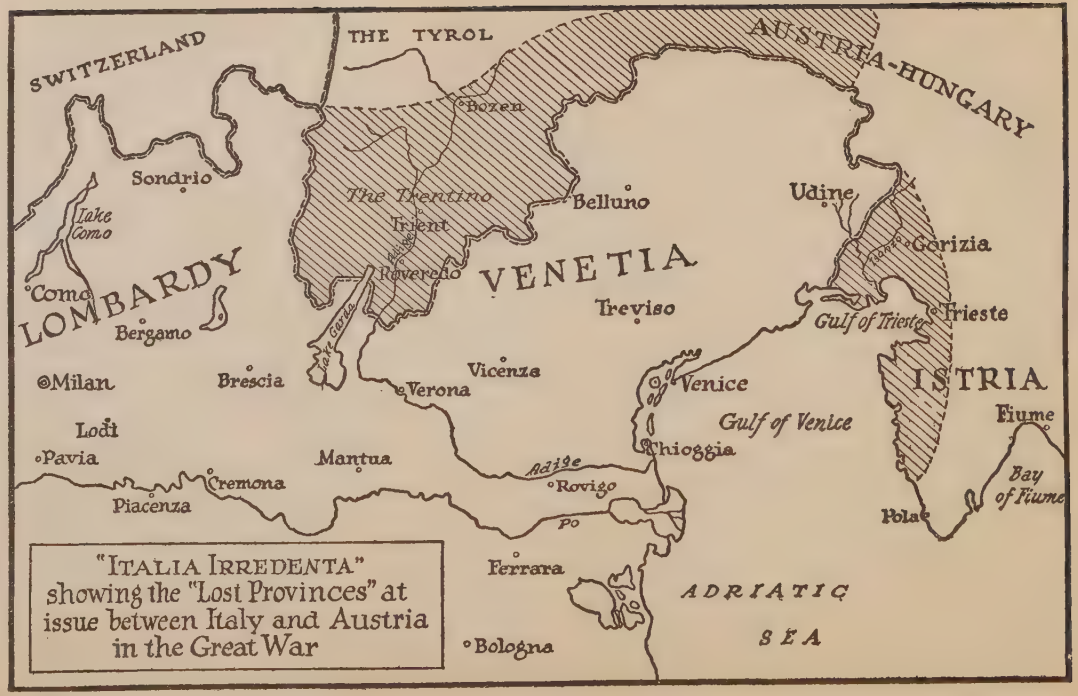
They were great because of their idealism. Life itself was gladly given for the attainment of the desired end. It was this which made her thrice the illuminating teacher of

Europe. Dante, Michelangelo, and Galileo not only gave splendor to the Italian name but became the source of inspiration for all of Europe. These men were free and mighty spirits, who lived for the attainment of their ideals in their respective lives.

It was the self-same idealism which led Daniel Manin, the great Venetian patriot, to risk his life with that of his followers in the attempt to rid his native land of the Austrian yoke. The modern heroes of united Italy were no mercenaries. They staked all, even to their very lives, for the liberation of their beloved country. It is the same idealism which has led king and people to throw themselves into the task of redeeming Trieste and Trent.

To the outside world it has appeared that Italy's motive for her entrance into the Great War was pure greed of territory, but such is not the case. Deserted by her pretended friend, Germany, Italy was forced to yield Trieste to Austria in 1813, but she has never lost sight of the ideal proclaimed by Prof. Mancuri, that the principle of nationality lives in the "right that each people bound together by blood, language, and territory have to dispose of their own destiny." The inhabitants of Trent and Trieste, torn from the mother country, tried to keep up Italian language and feeling by a *"Pro Patria* Society." It was crushed. The Italian language was forbidden and Italian newspapers suppressed. Italy has always dreamed of uniting these lost provinces as France has of Alsace-Lorraine. Italy has not been blind to the dangers of the Triple Alliance forced on her by Bismarck. In 1912, Mr. Charles Lapworth, who spent some time in Italy, wrote, "The question now is, what will happen to the Triple Alliance? Germany is alarmed and longs for a Bismarck who bullied her (Italy) when a weakling with no army or navy. France is now a tried friend of Italy. Germany can browbeat no longer. Italy is a strong, victorious, young nation in a position to pick and choose." [1]

[1] Charles Lapworth, *Tripoli and Young Italy.*



"ITALIA IRREDENTA" showing the "Lost Provinces" at issue between Italy and Austria in the Great War

Before 1914, Austria had strengthened her military hold in Italy's unredeemed provinces, and the Austro-Italian frontier was on practically a war footing while the Franco-Italian border was neglected. Austria nearly stabbed Italy in the back during the war with Tripoli, but Italian generals had the foresight to have a large army on the northern frontier before they sailed for Africa. This Tripolitan war was forced on Italy. Her natives were imprisoned, persecuted, and murdered in Tripoli, and her business men deliberately hindered in their legitimate enterprises. Under German influence the Turk ignored her claims for redress, and German steamers were bidding for North African trade while all Europe had acknowledged Italy's "sphere of influence" in Tripoli because of her large colonies there. Then when Italy declared war on Turkey, and, led by the Duke of Abruzzi, her dreadnoughts started for Constantinople, Germany, her supposed ally, forbade her to send her warships through the Dardanelles, and demanded that she confine the war to Africa. "The big thing threatening Italy," Mr. Lapworth concludes, "is not only the loss of Trent, but the pan-German movement of Balkan mastication." These facts should be known in order to free Italy from the unfounded charge of treachery in the present war. It is for the ideal of national unity, and because she is in sympathy with the democratic ideals of France and England, that Italy is in the war. This same idealism and devotion to something bigger than the individual would demonstrate that America has no more valiant and loyal defenders than her Italian immigrants, who, if need arose, would rally to defend the land of liberty they dearly love.

An interesting sidelight on this idealism of the Italian is shown in the management of the war. In a little book, *For God and Our Country,* the soldier is told to remember, even in the "furious impetus of battle, the noble traditions of Latin gentility, and to avoid being cruel toward his enemy, offensive to his prisoners, or disrespectful toward

any woman."[1] General Cadorna has taken especial care during his operations, and has had to modify them at times, to spare buildings of historic or artistic interest. He appointed early in the war a commissioner to preserve and care for all art objects in the territory captured by the Italians. Such is the Italian love and reverence for art, that its wanton destruction is unthinkable to him.

In Italy this idealism is exhibited throughout the centuries in the thousands who have worked tirelessly at their arts, paintings, statues, and inventions, with a passion that is remarkable. They get but a scanty living from it, yet their souls are fed. Said a young Italian missionary lately, "I could, of course, make more money at something else, but what is that?—the ideal is gone."

It is a sorry fact that as they come to this country, many drift toward materialism. They are asked to write "popular music" and to paint daring pictures that will sell. We must have a care for the training and for the use to which we put these talents entrusted to America. We must keep alive that spark which is our peculiar heritage from the Italy of the past.

"There are older nations than Italy. But there is none other in the mobile world of the white race that approaches this in continuous existence as a people. From the days of the Tarquins, the light has never been extinguished on the seven hills.

"We like to think of modern Italy as the legitimate descendant of that people who, two hundred years before Christ, heard the victorious, insolent enemy battering at her gates and, as an answer, put up at auction the ground on which he had pitched his camp, and sold it at a record price. . . .

"And in their eager, almost impetuous desire to become Americans in fact and in name, we entertain a hope that they will contribute to the American character something

[1] A book provided by the Italian government for each soldier.

of the indomitable courage that has kept Italy through the triumphs and reverses, the moral revolutions and the material vicissitudes of 2,300 years." [1]

America the Hope of the World

"Thou shalt call a nation that thou knowest not and nations that knew not thee shall run unto thee, because of the Lord, thy God, the Holy One of Israel, for he hath glorified thee," might be spoken as truly of America to-day as of Israel of old. The great prophet of the exile had two definite convictions in his mind. First, he was confident beyond any shadow of doubt, that the truth concerning God and his purposes in the world was especially entrusted to the Hebrew people; and further, that no matter what the attitude of Israel or the world in general toward this truth, it would ultimately draw the entire world to itself. Second, he was filled with a burning conviction that both he and his people had a distinct mission to fulfil, the proclamation by preaching and daily living of the righteous will of God. These two clear-cut thoughts gave inspiration and power to the servant of God and to the religious element of the nation.

The primacy among nations has shifted through the centuries. Nations have risen to prestige and power because of some special contribution they have made to human life. When their contributions were made, they sank back into insignificance. In every case the cessation of struggle and the growth of material prosperity choked the spiritual life. Egypt, Syria, Babylon, classic Greece, and imperial Rome are no more. The splendor of the Frankish kingdom waned before the Germanic power. Then Spain became the foremost power in Europe, then France, then England, and to-day America holds the center of the world stage. This is no vainglorious boasting. This is the verdict of the world.

[1] Philadelphia *North American,* March, 1911.

The eyes of the ends of the earth look with longing at America, the land of hope and promise.

"It is the free American who needs to be instructed by the benighted races in the uplifting word that America speaks to all the world. Only from the humble immigrant, it appears to me, can he learn just what America stands for in the family of nations. The alien must know this, for he alone seems ready to pay the price for his share of America. He, unlike the older inhabitant, does not come into his inheritance by birth. Before he can become an American he must first be an immigrant. More than that, back of immigration lies emigration. To him alone is it given to know the bitter sacrifice and upheaval of the soul which are implied in those two words. Oh, if I could show you America as we of the oppressed peoples see it, if I could bring home to you even the smallest fraction of the sacrifice, the upheaval, the dreaming, and the strife, the heartache and endless disappointments, the yearning and despair, before we can make a home for our battered spirits in this land of yours!" [1]

America may think that it is her riches, her industry, and her material prosperity that draw millions to her shores. The foreigner sees these and something more. America is the symbol of justice, brotherly kindness, equal opportunity, personal liberty, free education, and square dealing. What a tragedy if such an ideal fails of realization in hopeful hearts!

Israel would never have been called the chosen nation, were wealth the necessary element of leadership. The prophet did not say that other peoples would look to her because of her fat vineyards, her great treasures stored in the temple, or her wonderful history. It was only the envious conqueror who sought these things, but she became

[1] M. E. Ravage, "To America on Foot," *Harper's Magazine*, March, 1917.

great "because of the Lord thy God, the Holy One of Israel, for He hath glorified thee."

The ends of the world, willingly or unwillingly, look to America for leadership not because she is great from a military point of view, but because of her general attitude toward all questions involving moral issues. Regardless of what European nations may say or think, down deep in their souls they have a wholesome respect for America. Never was this more clearly indicated than when, at the time of the Boxer uprising in China, the various European nations began looking with hungry eyes to that empire, with the avowed intention of partitioning it among themselves. There was but one voice raised in protest against this impending spoliation. That was the voice of the United States of America. She, through her righteous statesman, John Hay, expressed her opposition to any such action. Hay gave voice to the public sentiment of the American people when he said, "America stands for the open door in China and for her integrity." It was a just statement from a just man, backed by the united sentiment of a just nation. What was the result? Indignation in European capitals? Who is this upstart nation that dares oppose the wish of Europe and presumes to teach what is right? Nevertheless, once the protest was sounded and the moral issue raised, Europe could not justify herself, if she ignored it, before the world, before history, and before her own people.

In the great world war each of the belligerent nations has sought to retain the friendship and good opinion of this country and has sought to justify every move because it could not afford to neglect the psychological effect upon its own people of the moral judgment of America. For America stands before the world as the standard-bearer of the rights of humanity, not only the legal, but the moral right to life, freedom, and the unhindered pursuit of happiness for all.

This position of leadership entails serious responsibilities.

The carrying out of God's ultimate purpose and plan for humanity may be delayed by the inactivity of a nation, but it cannot be thwarted. Men and nations may prove faithless, and so bring upon the world an age of darkness such as preceded the birth of Christ or the Reformation, but it is God's eternal will that men shall know him. America's hour is now. God grant she may not fail.

They tell me thou art rich, my country; gold
In glittering flood has poured into thy chest;
Thy flocks and herds increase, thy barns are pressed
With harvest, and thy stores can hardly hold
Their merchandise; unending trains are rolled
Along thy network rails of east and west;
Thou art enriched in all things bought and sold!

But dost thou prosper? Better news I crave.
Oh, dearest country, is it well with thee
Indeed, and is thy soul in health?
A nobler people, hearts more wisely brave,
And thoughts that lift men up and make them free,—
These are prosperity and vital wealth.

—Henry Van Dyke.

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